THE

Saints Incouragement TO DILIGENCE IN CHRIST'S SERVICE:

With

MOTIVES *and* MEANS

To

Christian Activity.

To which is added, as an example to prove the point handled, the Death-bed experiences of *Mrs* B. which were taken from her own Mouth in Short-hand.

By *James Janeway*, sometimes Student of Christ Church *Oxford*, and minister of the Gospel.

Psal. 19. 11. *In keeping of them there is great reward.*

London, Printed by *A.M.* for *Tho. Parkhurst* at the Bible and three Crowns in *Cheapside*, and at the Bible on *London Bridg*. 1674.

There are these 5 Books Printed of the same Author Mr *James Janeway*.

1 INvisible Realities Demonstrated in the Holy Life and Triumphant Death of Mr. *John Janeway*, Fellow of Kings Colledg *Cambridg*. Printed for *Thomas Parkhurst* at the Bible and three Crowns in *Cheapside*, and at the Bible on *London Bridg*.

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4 A Sermon preached at the Funeral of *Tho. Savage*.

5 Tokens for Children: the first and second Part.

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236 2.67

Chriſtian Reader,

THE Author of this Treatiſe *is* ſo well known in *London*, and his former publiſhed Labours are deſervedly ſo well eſteemed, that might my own opinion herein carry it, this office of mine ſhould be omitted as unneceſſary. *He* or *his writings* need not my commendation, and I ſhould think that *few Readers* ſhould be ſo much ſtranger to him than to me, as to need it. But when it muſt be ſo, I take it for an honourable and pleaſant work to recommend *perſons* and *things* which are ſo laudable, as to reflect a praiſe upon him that praiſeth them. God hath bleſſed the Author with a *humble*, a *ſerious*, a *peaceable*, and an *induſtrious* ſpirit: his heart is ſet on tee work of God,

and the winning of Souls: It is a great praiſe to him, that he is none of thoſe who by *Pride*, *Faction* or *Scandal*, have made any of our Church-breaches, or who keep them open: and God hath accordingly ſo bleſs'd his labours, that very many converted and edified Souls do thank God and the King, for his (with others) late liberty and peace in the preaching of the Goſpel, and exerciſing that ſacred office to which he was conſecrated: What can I ſay more of him than that he is the true Brother of that *John Janeway*, whoſe ſhort but ſweet and exemplary life, was lately publiſhed by him.

And the Treatiſe before you is ſo weighty, ſerious, ſpiritual, and well clothed, that to me it is as ſavoury as any that he hath yet publiſhed; and I doubt not but it will ſeem ſo to the Godly Reader, when he hath peruſed it. And though there are ſome miſ-informed men, who may accuſe it, as ſaying ſo much for our own diligence

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and works, yet they that are taught of God, by the quickning, illuminating, ſanctifying Spirit, will otherwiſe judge of it; as Believing that *God Is; and is the Rewarder of them that diligently ſeek him:* And *that the diligent hand maketh rich*: and *God is not unrighteous to forget the works and labours of Love.*

His addition of the *Believing* and *triumphant* Expreſſions of a dying woman, are not unuſeful; For the lively workings of the Faith of others, is a great help to confirm the Readers faith; and its very commendable in the Author, to lead men to the true Evangelical ſtate of Religion, by publiſhing the Examples of ſuch powerful workings of Faith, Love, Hope, and heavenly foretaſts, as open it to men in its proper nature; and tend to rectifie their miſtakes, who think that it lyeth more in heart-breakings and dejections, than in Righteouſneſs, Peace and Joy in the Holy Ghoſt.

But I may preſume that it is not the Authors meaning, that all mens ſpiritual ſtates muſt be judged of by their death-bed words: For the difference of tempers, and diſeaſes is ſo great, as that while one holy perſon paſſeth thus triumphantly to heaven, another may be under melancholy fears, and another under ſuch languiſhings of ſpirit, as diſable him from ſenſible rejoycing, and from free expreſſion, and diſpoſe him more to groan than to ſpeak; and anothers diſeaſe may be ſuch as forbiddeth much ſpeaking as unſafe, while there is any hope of life: And many of Gods faithful ſervants by the decays of Nature, do glorifie God more by *Patience*, than by Activity of *Mind* or *Tongue*, and can only exerciſe Repentance, *Faith* and *Love*, by ſaying, *God be merciful to me a Sinner*, and *Lord Jeſus receive my ſpirit*; and *Come, Lord Jeſus, Come quickly*; O that I may ſee, and in the Heavenly Society in perfect Love, have glorious Communion with my God. Reader,

do

do but *taſte* thy ſelf, what is in this Treatiſe, by a ſerious peruſal, and thou wilt need no more the invitation of

Thy unworthy fellow-ſervant

Sept. 5. 1673.

Ri. Baxter.

To

To My beloved Hearers, especially, those which are under my peculiar oversight.

Dear Brethren,

I Am under many Obligations to improve my Talent to the utmost for you, next to God: 'tis for your Service I live, you have my thoughts, you have my cares, you have my

my prayers, you have my tears, you have my love, my joy, for you I am willing to spend and be spent. I have now been labouring amongst you with some perils, with much weakness, and sensible decayes of Nature, for about six years, and now feeling my body declining, and being perswaded that I must ere long put off this tabernacle; I thought it meet as long as I am in this tabernacle to stir you up by putting you in remembrance: moreover, I will indeavour that you may be able after my decease to

have

have the great things of Religion always in remembrance. To this end I was ready to close with the request of those that desired the addition of this Sermon now enlarg'd, to the Life and Death of my precious Brother: and I have added also the Death-bed Experiences of one amongst your selves, which several of you were eye and ear witnesses of; so that having such presidents to draw, and such motives to quicken you; you might (by the influence of the Spirit, and the stirring up the gift and graces of God with-

within you) be inabled to run, and not be weary; to walk and not be faint; and to mount up with wings like Eagles, till you reſt in Chriſt's boſom. I have oft thought that Unbelief and Lazineſs do ruine moſt Souls: I have therefore indeavoured in the theſe two * *examples to demonſtrate the reality of Inviſibles, and ſo fortifie you againſt Unbelief. I might alſo put you in mind of the holy lives and joyful deaths of the moſt of thoſe which the Lord hath*

* *viz.* The Life and death of my Brother, and *Mris* B's. death-bed experiences.

hath removed from us. Have not your ears heard their triumphant praiſes? did you not ſee how undauntedly they looked death in the face? could you not witneſs the Beauty of Religion in their deportment upon a Death bed? And dare any of you queſtion whether it be worth the while to be religious? can any of you think diligence in Soul affairs loſt labour? can any room yet be left for Unbelief? One would think that they who have ſeen what we have ſeen, ſhould judg it madneſs to doubt about

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the great truths of Religion: but yet woful experience tells us, for all this, that the faith of most is but like a grain of Mustard seed, and our frequent departing from God demonstrates too clearly, that we have too much of the evil heart of Unbelief in us. O my dear Brethren, that you and I had better learnt the Art of living by Faith, O Lord, help our Unbelief! *More Faith would make us lift up Christ in the World at another guess rate than most Church-members do; Oh that precious*

ous Grace! Brethren, *Let's labour to increaſe in Faith, and then Heart-purity would increaſe, all grace would abound, and your fear would decreaſe, and your comforts greatly flow in. It is not for nothing that the Scripture ſpeaks of joy unſpeakable in believing. Oh, how fain would I, that you and I may quit our ſelves like them which do indeed believe! the great prevailing of Infidelity makes me larger, the great danger, the more inſtant upon this Subject; and, I know, that ſuch of you*

as are well acquainted with your own hearts will judge that I have not without good reaſon ſpoken what I have. Oh that your noble and generous faith might, for the future, prove, that I have neither preached, nor written in vain. The other ſin that brings ſo many Souls to Poverty, Miſery and eternal Diſtreſs; is Lazineſs and ſpiritual Sloth. Though God hath placed ſo active a Soul within us; though it hath the greateſt advantages for action, the higheſt motives; though it can't be un-

unacquainted with the ſhame and hazard that Indifferency in theſe affairs doth expoſe men to: yet how ſtrangely dull, unactive and careleſs are the moſt? how do they ſleep, eat, and trifle, whilſt their great work lyeth by, or is done by the halves? That I might cure if not prevent this diſmal Lethargy, I have preſented to your conſtant view the life and death of an active Chriſtian; and as you like his Comforts in death, ſo anſwer his activity in your lives. And that I might, if poſſible,

drive the nail to the head, I made a farther improvement of it, by handling that excellent Scripture, 2 Pet. 1. 11. For ſo an Entrance ſhall be miniſtred to you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt. *I now preſent that to your eye which lately ſounded in your ears, that it may have the deeper impreſſion upon your hearts and lives; and the powerful influence may be ſeen by the world; that they may glorify your Father which is in Heaven,*

Heaven, and ſay, God is in you of a truth. *I ſhall deſire this of you, as my dying requeſt, that you would oft read this Book, for my ſake; and practiſe it for your own ſake. Brethren, Time is ſhort, our work, our Maſter, our wages, are great, and, not to mince the matter, we have yet done little; God knows too little, little to what we ſhould, little to what we might, little to what others have done; and nothing to what Chriſt hath done for us: nothing to what reward we look for, and no-*

thing to what God deſerves. I had almoſt ſaid, nothing to what Saints and Angels in Heaven do: well now at laſt let us mend our pace; in ſtead of creeping let us run, in ſtead of ſleeping, and dreaming, let us awake, work and ſweat. In a word, In ſtead of being formal, ſlight and lazie, let us be ſpiritual, ſerious, and active. Begin in your hearts, and fall to work luſtily there; turn out vain thoughts, away with every weight, and the ſin that doth ſo eaſily beſet you, *and rob you of your ſtrength,*

ſtrength, your Evidences, your peace, and wound your Conſcience, or leave you half dead: Keep your hearts with all diligence, for from thence are the iſſues of life and death; *be much in your Cloſets and act grace nobly in ſecret duty; then wreſtle, and* let not *God* go without a bleſſing! *Oh, take heed of forgetting, or being perfunctory and ſlight in ſecret duties! Let me tel you, the moſt of Religion is an internal thing, and if you fail here, the whole of your Profeſſion ſignifieth little.*

Then be active in your Families; Remember that corrupt nature which was drawn out of your loins begins to be active betimes: the Devil and wicked ones will be induſtrious to poiſon and murder your Children and ſervants; and your utmoſt diligence is too little, conſidering what is hazarded.

Then be active in your places for God, ſhine in a crooked and perverſe Generation: be meek, pitiful, wiſe, faithful, zealous, conſtant: forget not me in your eaneſt Prayers, that

Dedicatory.

I may have a thousand times more love to God and Souls, and that I may have more Grace, more gifts, more success: and, Brethren, I would preach while I live, when I dye, and when I am dead; for this cause I leave these Lines to teach you when I am silent in the dust. that you and I may finish our course with joy, and have a sweet meeting in another world, is the Prayer of yours in the sweetest bonds,

James Janeway.

Aug. 26. 1673.

The Contents.

2 Pet. 1. 11.

For ſo an entrance ſhall be miniſtred to you abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

THe Introduction, to *page* 4.
The Diviſion of the Text, and the opening of the words, to *p.* 8.

The Doctrine propoſed, *viz.*

That they which uſe their utmoſt diligence in the things of God all their days, ſhall at the laſt have an abundant entrance miniſtred to them into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

The Method of handling the Doctrine.
1. Firſt, to inquire what diligence it is that is

is required as a condition of this Promiſe.
2. What is implyed in that *abundant Entrance.*
3. The Proof of the Doctrine.
4. How this is miniſtred unto the Saints.
5. The Reaſons of the point.
6. Objections anſwered.
7. The Application of all, *p.* 8.

I. Firſt, What kind of Diligence it is that is required as the qualification of this Promiſe? anſwered Negatively and Poſitively.

Negativ. 1. It is not a meer external diligence, *p.* 9.
2. Nor a partial Diligence, *ib.*
3. Nor a temporary Diligence, *p.* 10.
4. Nor a meritorious Diligence, *ib.*

But *Poſitively* there is required

1. An internal as well as external Diligence, *p.* 11.
2. It muſt be a Scriptural and commanded Diligence, *p.* 12.
3. It is the utmoſt Diligence, *p.* 13.
4. A conſtant Diligence, *p.* 14, 15.
5. This Diligence muſt be accompanied with profound Humility, *p.* 16.

The

The second thing proposed to be inquired into is, What is implied in that abundant *Entrance* which shall be administred to this diligent Saint at last.

1. It implies a sensible renovation of their Natures, by which they feel a sweet connaturality to Divine things, *p.* 18.
2. It implies a sense of the pardon of all their sins, *p.* 20.
3. It implies peace with God, *p.* 21.
4. It implies a being lifted above fears of Death, *p.* 22.
5. It implieth more clear and distinct apprehensions of spiritual and invisible objects, *p.* 23.
6. A full well-grounded assurance of propriety, *p.* 24.
7. The Spirit witnessing with his spirit that he is a child of God, and filling him with joy unspeakable, *p.* 25.

Thirdly, The Doctrine is proved, *p.* 30.

Fourthly, Inquiry is made how this abundant *Entrance* is ministred into the everlasting Kingdom of our Lord and Saviour Jesus Christ, *p.* 33.

1. God doth it by shutting out whatsoever may

may interrupt the joyful passage of the Believer into Glory, *p.*34.
2. By opening what might sweeten his way, *p.* 35.
3. By sending in provisions to feed upon in the way, *p.*39.
4. By sending out his Messengers to comfort, direct and guide them home, *p.*40.
5. The blessed Trinity gives them a welcome to Glory, *p.*41.

Fifthly, Some Reasons of the Doctrine are given.

1. Because of Gods Promise, *p.*44.
2. Because by this Gods Glory is advanced, *p.* 46.
3. That he may incourage the diligent Christian to go on couragiously and expect greater things from God in another world, *p.*47.

Sixthly, Objections are answered.

Obj. 1. Many wicked men live and dye in peace.
Anſ. This is answered, *p.* 48.

Obj. 2. The great confidence and assurance of the wicked.
Answ. By showing the difference between the

the peace of the diligent Christian and the wicked.

1. It differs in its original, *p.* 49.
2. In its effects, *p.* 51.
3. In its nature, *p.* 52.
4. In its duration, *p.* 53.

Obj. 3. Some diligent Christians may dye without this great encouragement, *p.* 54.
Ans. 1. A more general Answer.
Ans. 2. A more particular Answer.
1. It may be his diligence did principally reach to externals and not internals, *p.* 55.
2. It may be he doth not acquaint you with what he doth feel, and that upon good considerations, *p.* 56.
3. When he comes to the Entrance it self then all clouds and fears vanish, *ib.*

Seventhly, the *Application.*
Use 1. This justifieth the greatest Activity and Constancy of Saints, *p.* 57.
Use 2. Of Terror to the active and diligent Sinner, *p.* 60.
Use 3. By way of Examination. *p.* 69.
Use 4. By way of Exhortation, directed first to Saints, then to sinners.

I. To Saints, to mend their Diligence and to continue it to the end, *p.* 75.

Motives

Motives. 1. Consider the frequency, earnestness and solemnity of the Command, *p.* 76.
2. Consider what Examples you have to quicken your diligence, *p.* 78.
3. Consider who it is you work for, *p.* 82.
4. Consider the nature of the work, *p.* 83.
5. Consider what wages you are like to have in this world, *ib.*
6. Consider what the reward of Diligence will be in another world, *p.* 84.
The Second part of the Exhortation directed to diligent Sinners, to put them upon being diligent for their Souls and God, *p.* 91.

Motives. 1. Consider how greatly it doth concern you, *p.* 95.
2. All your labour is lost till you fall to this work in good earnest, *p.* 96.
3. Consider what others have got by their Diligence,
4. Consider how long and how earnestly you have been put upon this diligence. *p.* 97.
Directions. 1. First put away whatsoever may hinder you in your work, *p.* 98.
2. Be sure the ground work be laid well, *p.* 99.
3. Improve Christs Life and Death. *p.* 100.
4. Be

4. Be earneſt for the Spirit, *ib.*
5. Be frequently communing with your ſelf, and labour to act grace in every duty, *p.* 101.
6. Improve all Ordinances and Providences, for this end, *ib.*
7. Maintain a conſtant holy ſolicitouſneſs about your ſoul, *p.* 102.
8. Meditate upon the eye of God, and the excellency and reality of Inviſibles, *ib.*
9. Look much into the Scriptures, *p.* 103.
10. Think much of the Grave, Judgment and eternity, *p.* 103.

Then follows the account of ſome of the death-bed Experiences of *Mrs B.* from *p.* 105. to the end.

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2 Pet. 1. 11.

For ſo an entrance ſhall be miniſtred to you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

THe Miniſters of Chriſt have two great Imployments lying upon their hands. The firſt is, the converſion of ſinners; and the ſecond is, the edification of Saints. Now the Apoſtle *Peter* ſeems with great vigour to carry on both theſe Deſigns, having formerly preached to the Jews, and that with no ſmall ſucceſs, he is not a little concerned for their ſtrengthening progreſs & conſolation: that Vineyard which the Lord had by him planted with noble plants, he deſired to ſee well watered and yielding ripe and much fruit. He was not ignorant of Satans activity, mans negligence, and the diſmal effects of both. He knew well enough that many ſeemed to begin well, that did not end ſo; that ſome which looked as if they were bound for Heaven, made ſhipwrack of all before they came to the Harbour. Many

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ran well a while that never came to the prize, and that not a few which were judged to begin in the Spirit, did end in the flesh. To this end, he doth what he can to countermine the designs of Hell, by confirming and encouraging those which were already brought to yield subjection to the yoak of Christ. It's life to faithful Preachers to see their people stand fast, it's no small grief to a Father to see his Child stunted or pining under a consumption; surely, it's a far greater trouble to a Minister of Christ to see his Hearers that seemed sometimes lively, active and thriving, to Apostatize, decay, and to prove but the Anatomies of Christians! That the Apostle might hinder this declining, he labours with all his might to put them upon spiritual progress; he would fain have them run so as to obtain, trade so as to get the true riches, the pearl of great price, and to fight so as to conquer. He knew well enough that many were called and few chosen, and that several of those which are not far from the Kingdom of Heaven, will never come there, and that it will be but a sorry comfort to be almost saved; them that are altogether damned, to be once fair for Heaven and now in Hell, to be called a friend, and dealt with as an enemy, he can't bear the thoughts of their eternal miscarriage. How doth he lay about him both by preaching and writing to put them upon the securing their everlasting concerns, and not to leave the mat-

matters of the greateſt conſequence in the world at the greateſt uncertainty and hazard? How many perſwaſions doth he uſe? how many powerful and affectionate exhortations doth he give them? and how doth he back all with the moſt cogent motives and conſiderations imaginable? O how fain would poor Miniſters have all the people ſaved! how loth to leave them before they ſee them in the arms of Chriſt! how unwilling to have any miſcarry in the birth! In the Verſes preceding, the Apoſtle had been telling of thoſe Chriſtians that he wrote to, that it was not enough for them to eſcape from the pollutions of the world: Negative holineſs is a poor evidence for poſitive happineſs: Saints muſt be pure, and ſhew the beauties of Chriſt and holineſs in an impure and filthy generation in which they live. The name and credit of being Chriſtians ought not to ſerve their turns without the nature, reality and ſincerity: nay, true grace it ſelf ought not to content a Saint, but he ſhould ſtrive after the life, ſpirit and power of godlineſs. We ſhould be indeavouring after higher degrees of grace, and ſtill forgetting what is behind, and preſſing forward towards the mark, for the price of the high calling of God in Chriſt Jeſus; which, if we do, our labour ſhall not be in vain in the Lord. The particular Arguments which he backs his Exhortation with here, are theſe;

Firſt, That they ſhould not be unfruitful

in the knowledge of our Lord and Saviour Jesus Christ, *ver.* 8.

Secondly, From the ill consequence of their not indeavouring to make some progress, it will appear that they never had life in the root, if there be no such spiritual shootings out and fruit in the branches. He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, *ver.* 9.

Thirdly, He puts them upon spiritual progress, from their making their calling and election sure by this means.

Fourthly, By this diligence and progress they should be sure never to fall so as sinners and hypocrites do; that is, they shall not deliberately and ordinarily fall into foul and scandalous sins; nor at all fall finally into apostacy and damnation, *ver.* 10.

Fifthly, By this holy diligence and activity in grace, they should finish their course with joy, and so an abundant entrance should be ministred to them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, *ver.* 11.

These words are a gracious promise to diligent Christians; in which take notice of,

First, the promise.

Secondly, the condition of the promise.

First, the promise it self; in which you may observe,

1. The substance.

2. The

2. The circumſtances which do aggravate and ſet forth the glory of the promiſe.

Firſt, for the ſubſtance of the promiſe; it is an entrance into the Kingdom of Chriſt.

Secondly, for the circumſtances which do ſo livelily ſet forth the greatneſs and glory of this promiſe.

Firſt, this Kingdom is no ſmall one, it is the Kingdom of our Lord and Saviour Jeſus Chriſt.

Secondly, the ſecurity of it; it ſhall be.

Thirdly, another circumſtance which doth heighten this mercy, is the perſons to whom it is given; unto you.

Fourthly, another thing that maketh the mercy great, with a witneſs, is the eternity of it; the everlaſting Kingdom.

Fifthly, the manner of the conveyance of all this in a triumphant glorious manner, with great ſtate and joy going before; the entrance into Heaven ſhall be miniſtred to them abundantly.

Secondly, we have the condition of the promiſe implied in that word; *So:* which bids you look back to the foregoing verſes, and by comparing of them, you will find this to be the condition of the promiſe.

1. True godlineſs.

2. The utmoſt diligence and activity in the ways of God.

3. And perſeverance in ſo doing.

I ſhall ſpeak a little by way of Explication of the words, and then raiſe the Doctrine which I intend to handle.

So] That is, in giving all diligence to add one degree of grace to another, and labouring conſtantly to make your calling and election ſure; in ſo doing, you ſhall have this promiſe made good.

An entrance] A way into glory ſhall be plain, the door of Heaven ſhall be ſet wide open, all hindrances ſhall be removed, you ſhall have nothing to interrupt your peace, your fears ſhall be blown quite over, enemies ſilenced; all mountains ſhall be levelled, and you ſhall ſee by the eye of faith the Gates of the New *Jeruſalem* open to you.

Shall be adminiſtred] though it be future, yet it is certain; wait a while and the joyful Meſſenger will come; you ſhall have a ſeaſonable deliverance at death, you ſhall have life; the Father ſhall imbrace you as Children, the Son owne you as his wife, the Spirit delight in you as his habitation and temple, and the Angels ſhall ſtand ready to convey your ſouls to glory.

Unto you] you that have been ſlighted by the world ſhall be prized of God; you that the wicked world thought not worthy to live, Chriſt thinks the world not worthy of you; you that judged your ſelves not to deſerve the leaſt mercy, God ſhall give you the higheſt and greateſt: all of you that are thus dili-

diligent in the ſervice of God, ſhall be faithfully rewarded by him; unto you, and none but you ſhall this grace and favour be given; when the careleſs luke-warm profeſſours ſhall have the door ſhut againſt them, it ſhall be opened to you.

Abundantly] you ſhall have no ordinary priviledges; you ſhall go triumphing to glory; whileſt leſs active Chriſtians come with a great deal of hazard to their port, you ſhall come richly laden with graces and comforts top and top gallant into the Harbour.

Into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.] You ſhall not need fear the leaving the bed, becauſe you muſt lie in the duſt; but glory, in that you ſhall leave the dunghil to ſit in the Throne; the houſe of clay to go to the Palace of God; a priſon to go to a Kingdom; and that not a mean one, but a glorious one, ſuch as Chriſt enjoys, that which he hath purchaſed for and joyntured you in, and you need not fear that the greatneſs and riches, and glory of it ſhould expoſe it to hazard as it's uſual here below. Be of chear, you ſhall injoy it as long as Chriſt doth, it ſhall never be taken away from you, it can't be waſted, impoveriſhed, or loſt, neither ſhall you be taken from it by death; but your happineſs ſhall run parallel with Eternity; as long as Chriſt lives you ſhall not dye, as long as he is happy you can't be miſerable; and till God have loſt his power and

faithfulneſs, and Chriſt his love, and Eternity become ſhort, you ſhall injoy that reſt, glory and happineſs.

The Doctrine which I ſhall ſpeak to from theſe words, is this;

Doct. *That they which uſe their utmoſt diligence in the things of God all their days, ſhall at laſt have an abundant entrance miniſtred to them into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

In the handling of this Doctrine I ſhall follow this Method. I ſhall inquire

1. What kind of diligence it is that is required.
2. What is implyed in that abundant entrance.
3. I ſhall prove it.
4. How this is miniſtred unto the Saints.
5. I ſhall give ſome reaſons of the Point.
6. I ſhall anſwer one Objection or two.
7. I ſhall make ſome improvement of all.

Firſt I ſhall inquire what kind of diligence it is, that is required as the qualification of this promiſe.

Negat. 1. It is not a meer external diligence that will give one a ſufficient title to this promiſe; how many are there which ſpread out their hands and make many prayers? how many that add faſting to their prayers, and that ſeem to take ſome pleaſure in the ordinances of God, and ſeemed as well pleaſed to hear the Word as to hear the ſweet-

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eſt Muſick, or to be preſent when a Set of Viols in Conſort are well handled; yet for all this, ſhall he be put off, with *depart, I know you not*; and this ſhall they have at Gods hands to lie down in ſhame? It's poſſible to ſeek and not find, to run and ne're come to the prize, and fight, and yet never to conquer. O how many wear Chriſts Livery, and ſay they do him ſervice, that ſhall recieve no wages, but ſorrow and miſery! *Iſa.* 1.11,15. *Iſa.* 58. 2. *Ezek.* 33.31,32. *Luke* 13. 24. *Matth.* 7. 21.

2. Neither will partial diligence have ſuch a reward; How common a thing is it for men to pick and chooſe in the ſervice of this great Maſter? ſuch and ſuch duties as are eaſie to call for no great matter of pains or ſelf-denyal, and it may be carry a great deal of credit and repute with them, ſuch they will perform. If to go to Church twice upon the Lords day, and to read a Chapter at night, and deal honeſtly and juſtly by their Neighbours; if to forbear whoring and drunkenneſs will ſecure them, then a great many more would go to Heaven than are ever like to come there, *Mal.* 1. 9. *Mat.* 23. 23. *Luke* 18. 11.

3. Neither will diligence for a while, which after a little heat ends in ſlightneſs, formality and apoſtacy be found that which will have ſuch incouragement at death, and at laſt be crowned with glory. Are there not too many

many of thoſe which at firſt are very forward profeſſors, and ſeem to be greatly in love with Chriſt, and zealous for Religion in its power; but alas, how doth their righteouſneſs vaniſh like the morning dew? do they not quickly forget their firſt love? yea, ſome of them which were ready to pull out their eyes for the Miniſters of Chriſt, after a while are ready to pull out their Miniſters eyes! It was a ſtrange alteration in the Jews, to hear them one day, crying *Hoſannah*, and the next, *Crucifie him, crucifie him*; one while juſtifying the Lord Chriſt, and another while condemning him. But yet this is that which we ſee acted over and over again too oft in the world; but let not ſuch expect the commendation of their Maſter: Do they not put Chriſt again to open ſhame? and with what face then can ſuch look for glory from him? *Mat.* 13.19,20,21. *Hoſ.* 6. 4. *Gal.* 3. 1,3. *Heb.* 6. 6. *Heb.* 10. 29, 38.

4. Nor muſt any expect by his own works to earn ſuch wages: If we could weep and pray all our days; if we never be at reſt day nor night, but be conſtantly pouring out our ſoul to God, and be ingaged every moment in either divine meditation, reading, hearing, ſpiritual conference, receiving the Sacrament, and divine exerciſe, yet let not ſuch look for Heaven as matter of debt and merit. The confident and proud Phariſee is more like to meet with a repulſe than the humble Publican.

can. There is not one Saint in earth, that can by all that he can do, make expiation for one vain thought, much leſs deſerve ſo unſpeakable a dignity as a crown of glory. Nay, there is not one Saint in Heaven that can ſay, this is the Kingdom that my holineſs and diligence hath procured: it is the rich that are like to be ſent empty away. They that juſtifie themſelves, and are pure in their own eyes, and ſay they are rich, and increaſed in goods, and have need of nothing, may find when it is too late to remedy it, that they are poor, and need every thing; and inſtead of peace may have their hopes and confidences at death ſwept down, *Gal.* 2. 16. *Rom.* 3. 20. *Epheſ.* 2. 9. *Rom.* 10. 3. *Rev.* 3. 20. *Prov.* 30. 12.

But poſitively I ſhall ſhew you what diligence it is that ſhall be ſure of ſuch a reward.

Firſt, It is an internal as well as an external diligence. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and Truth. God requireth truth in the inward parts; the underſtanding muſt admire him, as well as the tongue ſpeak of him; the will muſt be for him, and chooſe him as the ultimate happineſs of the ſoul, as well as the knee bow to him; the heart muſt love him, as well as the lips praiſe him, or elſe he looks upon the man as one that mocks; prayer is hypocriſie without the heart. In a word,

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all Religion is but a complement, a cheat, a lye, except the ſoul be ingaged for God: and if the ſoul be in good earneſt, and the mind be willing, God calls that a perfect man, and you may mark this perfect man, and behold this upright one, for the end of that man will be peace: his beginning may be tears his middle wars, ſcars and wounds; but the day is his, and he ſhall come off bravely with flying Colours, and his General's commendations; a triumphant Conqueſt, and an Eternal jubilee ſhall be that mans portion. Sincerity never wants a reward: uprightneſs and Gods preſence go together, *John* 4. 24. *Pſal.* 51. 6. *Gal.* 6. 7. *Hoſ.* 11. 12. 1 *Chron.*28.9. *Pſal.*37.37. *Pſal.*140.13.

Secondly, It muſt be a ſcriptural and commanded diligence. He that is diligent in ſervice without his Maſters warrant, may inſtead of a reward, have that cutting queſtion put to him, *Who hath required theſe things at your hand?* Nothing is acceptable to the Lord, but what he hath preſcribed. We are like never to be rewarded for any thing but what God hath commanded. *Lord, what wilt thou have me to do?* is ſtill the language of the faithful ſervant. Whatſoever hath Gods inſtitution upon it, it is not diſputed but obeyed. This ſervant his eye is ſtill to the Rule, and he judgeth it folly to be wiſe above that which is written, and little leſs than blaſphemy to teach God what laws he muſt rule and govern

vern his Subjects by. This is that he ſaith to himſelf and others, to the Law, and to the Teſtimony, *The Precepts of God are ſweet to him*; theſe he reads upon theſe, he meditates, and theſe he deſires to practiſe. He dares not for his ſoul clip or make the great Kings coin; his deſire is to have reſpect to all Gods commands and none elſe, *Deut.* 4. 2. *Jer.* 7. 31. 1 *Sam.* 15. 22. *Pſal.*119.6. *Pſal.*119.20. *Pſal.* 15. 9.

Thirdly, It is the utmoſt diligence that is required, *So we ſhall have this entrance abundantly miniſtred into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.* God is a rewarder of them that diligently ſeek; what we do we muſt do with all poſſible diligence. All the faculties of our ſoul muſt be ingaged with all their might for God: He diſparages God, Chriſt and Heaven that looks upon them as matters to be minded by the by. He muſt not look to have the crown that doth not ſtrive for it: it is not for nothing that Chriſtianity is ſet out oft in Scripture, by ſuch expreſſions, as intimate the greateſt diligence, fervour, reſolution: and they which thus ſeek ſhall find, they which thus run ſhall obtain, they which thus fight ſhall triumph. Remember this, Chriſtians, that if ever you intend to finiſh your courſe with joy, and to leave this world honourably, you ſet to your work in good earneſt. Our God, Souls, Heaven and Eternity are not things to be dallied

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with. Heaven and Glory, nay, the peace of God in this world will abundantly make amends for the utmost diligence in all the duties of Religion, and the utmost affection too, *Heb.* 11. 6. *Mat.* 6. 32. *Luk.* 13. 24, 25. *Mat.* 11. 12. 1 *Tim.* 6. 12. *Eccl.* 9. 10.

Fourthly, There must be a constant diligence if ever we intend to come off at last with comfort. We have our Masters eye constantly upon us, his ears are alway open to hear us, his hand is never weary of helping of us. Our ingagement and relations to God are constant, our wages run on constantly, our souls are always in hazard while their great enemy keeps the Field; our Advocate is always making intercession, and he that is not constant in his service, doth not well consider what comforts he loseth, what dangers he exposeth himself to; and that it may be interpreted that he doth begin to demur whether it be worth his while to go on, and whether Invisibles be not fancies, and Religion a cheat, and a course of sin to be prefer'd before a life of holiness: remember the promise is to him that overcometh; *He that indureth to the end shall be saved*; he that is faithful to the death, is likely to be crowned with a crown of life.

O what pity is it that any should be so foolish as to set out in the rode to *Zion*, and to tire before they are at their journeys end! How sad a thing is it any should begin well and

and end ill; that ſo many lovely bloſſoms ſhould fall before they come to perfection! O why do not men and women take that counſel which Chriſt giveth us? Why do they not ſit down and conſider what the charges of Religion may amount to, what ſelf-denyal, mortification, watchfulneſs and diligence, what ſcoffs and reproaches, what loſſes and ſufferings it may coſt them before they come to that bleſſed reſt the boſom of Jeſus? Man, never take upon thee the profeſſion of Religion, except thou art reſolved to go through with it. Never expoſe thy ſelf to the ſcorn of the world for the name and to the contempt of God, for want of the power of godlineſs. Would we have a ſhort happineſs? can you be contented with a finite glory? are you willing that that word Eternal ſhould be left out of the leaſe of the Saints inheritance? They which expect everlaſting reſt hereafter, muſt be conſtant in their work here: as Everlaſting is a ſignificant word in the covenant that God makes with man, ſo conſtant is a word that muſt not be left out in mans Articles of ſervice with God; and if by patient continuance in well doing they ſeek for glory and honour, and immortality, they ſhall not miſs of the fruit of their hopes and labours, Eternal life, *Rom.* 2. 7. *Pſal.* 119. 112. *Mat.* 10. 22. *Heb.* 6. 11. 12. *Iſa.* 49. 23. *Col.* 1. 22, 23. 1 *Chron.* 28. 7.

Fifthly and laſtly, this diligence muſt be ac-

accompanied with profound humility; pride is a fly that will ſpoil the ſweeteſt ointment: when we have done all, we muſt ſay and think that we are unprofitable ſervants; & look upon it as little leſs than a wonder of grace that ſuch poor ſorry performances are not rejected with the greateſt contempt, and that God doth not ſay unto us, What haſt thou to do to take my Name into thy mouth, and adore that mercy that will give a look to ſuch vile worms? when *David* was moſt like a man after Gods own heart, he ſits down and admires God ſhould have any regard to him, 2 *Sam.* 7. 18. Then went King *David* in, and ſate before the Lord, and he ſaid, *Who am I, O Lord God, and what is my Houſe that thou haſt brought me hitherto.* And 1 *Chron.* 29. 14. *Who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort? for all things come of thee, and of thine own have we given thee.* When *Paul* is at his higheſt, he is ſtill making humble reflections upon Gods admirable and ſtupendious grace, and his own unworthineſs and vileneſs; and though ſometimes he ſpeaks of what he did, yet there was a kind of neceſſity for it, and he always puts the crown upon the head of grace; if he do any thing, it is not he but Chriſt; if he labour more abundantly, and ſuffer above meaſure, and be ſucceeded more than all the Apoſtles, he will not glory in it, but ſtill grace ſhall carry away the praiſe and

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honour of all, *Luk.* 17. 10. *Job* 9. 2, 3. *Gal.* 2. 20. 1 *Tim.* 1. 14. 1 *Cor.* 15. 10. *Phil.* 3. 8, 9.

And thus you see I have shewed you what diligence it is that so glorious a reward is promised to as an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ. 'Tis not a meer external diligence, nor a partial diligence, nor a temporary diligence, nor a proud meritorious diligence that this promise is made to, but an internal, spiritual, scriptural diligence; it is the utmost diligence wherein the whole soul and the whole body is ingaged for God; and that with the utmost intenseness and fervour of spirit: and this for a constancy as to an habitual inclination and sutableness to it, and after all attributing the reward not to debt and our merit, but pure grace, and counting of our righteousness as filthy rags, and desiring to be found, not having our own righteousness, which is of the Law, but the righteteousness of Christ which is by Faith.

2. I come now to the second thing, which I proposed to inquire into, and that is this; What is implied in that abundant entrance which shall be ministred to this diligent Saint at last.

It speaks no ordinary kindness, his priviledg shall not be that of common believers; not a meer safe arrival to glory (though that alone would infinitely recompence the great-

eſt diligence, zeal and conſtancy of the higheſt Saint that ever breathed; nay, it ſpeaks not only ſuch a ſtate wherein they have good hopes through grace, and their hopes are far greater than their fears; but ſomething higher than all this. As,

First, it implieth a ſenſible renovation of their natures, by which they feel their hearts wrought up to a ſweet connaturality to divine things. How do they feel their thoughts making out with freedom after ſpiritual matters! how ſuitable is it now to them to act for God, to deſign him in all things? how much of ſpirituality in their diſcourſe? even all they do hath a favour of Religion in it. O what warmth and life is there in all their performances! they fall upon every duty, every relation, every action with grace; and though a vein of Religion run through all they do, yet it is not forced, except you will call the power of a new nature, a force; and the conſtraining influence of love to Chriſt, a violence. Now the man is able to ſpeak that from his experience, that the commands of Chriſt are not grievous, nor his yoak heavy: he now knows what it means to have the Law of God written in his heart, and from an inward vital principle to act with freedom, delight, and conſtancy for God: The chains are now in a great meaſure knock'd off, and his ſoul is ſet at liberty, and now he is able to run and not be weary, to walk and not to faint,

faint, and to mount up with wings like an Eagle. He now feels what it is to love the Lord with all his heart and ſoul, and ſtrength, and might; and he is able to make his appeal to him that knoweth all things, that he knows that he loveth him: and now it is no difficult thing for him to deny himſelf to do or ſuffer any thing for God. How warm is his love, and what a flame is there in his affections to God? how ſtrong is his faith? how lively his hope? how great his patience? how high, regular and conſtant is his zeal? with what meekneſs, and ſweetneſs, and charity doth he carry it to all men,; but eſpecially to them which are of the houſhold of faith? In a word, how ſoberly, righteouſly and godly doth the man demean himſelf; and how great a conformity is there in him to the great rule, the Word, the great pattern the Lord Chriſt, and his own great hopes, a life of perfect holineſs and happineſs, in a bleſſed Eternity! And is all this a ſmall matter? this Saint ſeemeth now to look a little like the Child of ſuch a Father, as God; the Subject of ſuch a King, as Chriſt the Spouſe of that glorious and incomparable Bridegroom, the Prince of Peace: And now he is able to ſay, Come, and I will tell you what God hath done for my ſoul; This Captain hath made his Enemies to fly, now ſin hath no dominion over him, and he doth no more queſtion the truth of his grace, than he doth his

own being. O bleſſed ſtate! how evenly, chearfully and honourably muſt ſuch a one walk; and this is the firſt thing that is implied in that abundant entrance that ſhall be miniſtred to the diligent Saint; he ſhall feel his heart ſuited to God in a far greater meaſure than before; and this is an excellent preparatory for glory: by this he is made meet for an inheritance amongſt the Saints, *Pſal.* 119. 16, 35. *Pſal.* 19. 10. *Iſa.* 64. 5. *Prov.* 3. 17. 1 *John* 5. 3.

Secondly, It implies a lively ſenſe of the pardon of all his ſins; he hath heard the Lord Chriſt, as it were, whiſpering that word in his ear, *Son, be of good chear, thy ſins are forgiven.* He knows through grace that he hath repented & believed, and he doth not at all queſtion, but that his ſins are blotted out; & this cannot be but a time of refreſhing to his ſoul. Time was that his ſins did ſtare him in the face, and the iniquity of his heels did compaſs him about. Time was that he was under the arreſts of juſtice, Gods Hue and Cry did overtake him; conſcience did apprehend and lay chains upon him, and many Indictments were brought in againſt him; but his great Advocate hath quaſhed the Indictment; his Surety hath paid the debts, and all the demands of juſtice are ſatisfied; and now who can lay any thing to the charge of this perſon? it is Chriſt that juſtifieth, who can condemn? And is not this a deſirable ſtate? what would

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ſome poor Debtors give to be clear of their Creditors? what would ſome guilty Sinners give for an aſſurance of forgiveneſs? what more welcome to the Malefactor than a Pardon? *Bleſſed is the man to whom the Lord imputeth not his ſin! Bleſſed is he whoſe iniquity is forgiven.* Now no fear of Hell; that fire is quenched by the blood of Chriſt; he is now ſure he ſhall be delivered from the wrath to come, *Heb.* 8. 12. *Acts* 3. 19. *Pſal.* 32. 1, 2. *Jam.* 5. 15. *Rom.* 8. 32.

Thirdly, It implieth as a conſequent of the former peace with God, *Rom.* 5. 1. *Being juſtified by faith we have peace with God, through our Lord Jeſus Chriſt.* Now God is no longer an enemy, but a friend; nay, a God in Covenant, a Father: and what a priviledge this is, is beyond the tongue of an Angel to expreſs; ſo that now the ſoul may cry out with juſt admiration with the Apoſtle, *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God:* now are we the Sons of GOD, and it doth not yet appear, what we ſhall be; but we know *that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* Children of God! Lord, what a word is that, is not the Lord aſhamed to be their Father? ſure if he be their Father, they ſhall not want: he will feed, cloath, provide for, match and portion them; if Children, then Heirs, Heirs of God, and joint-heirs

with Christ, 2 *Cor.* 6. 16, 18. 1 *John* 3. 1.2. *Rom.*8.14. *Heb.*12. 7. *Psal.*25.10. *Psal.*23.1.

Fourthly, This abundant entrance implieth yet farther a being looſed from all fears of death, and a triumphant looking into the grave, and beyond it into Eternity; how eaſie a thing is it now to die? how confidently can the man meet the King of terrours? Death hath now loſt his ſting, the Grave its darkneſs and horrour; and the Believer can now ſay with courage and joy, Now death do thy work, aſſoon as thou wilt; my ſoul is ready for its flight, through mercy my work is not now to do; I can ſpeak it from my heart, *O Death, where is thy ſting? O Grave, where is thy victory?* He is able to ſpeak in the language of that bleſſed Saint; *Now let thy ſervant depart in peace; for mine eyes have ſeen thy ſalvation.* Death is now a friend, and not an enemy. *O how I long*, ſaith this faithful one, *to ſee that which moſt dread*; when he is in health, he thinks with joy of ſickneſs; when he is ſick, he could be very well contented to be ſicker; when heart and fleſh, and all fail, he knows that God will not fail him, but is his portion for ever. He can ſpeak of his winding-ſheet and burial, and rottenneſs, as a harmleſs reſt which will renew his ſtrength, as knowing that theſe vile bodies ſhall be like unto the glorious body of the Lord Chriſt: He is glad at heart to ſee the ſymptomes of his diſſolution, and he goes into Eternity with

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as much content and satisfaction, as the betrothed Virgin goes to her marriage, or the Labourer to receive his wages, or the victorious Souldier into the presence of his Prince. And what can make that man miserable that is lifted up above the fears of death, and desires of life, that can think of death, judgment and eternity joyfully? 1 *Cor.* 15. 55. *Luke* 2. 29. 2 *Cor.* 8. 1, 2, 3, 4. *Phil.* 1. 23.

Fifthly, Another thing that is implied in this *abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ*, is this; a more clear distinct apprehension of spiritual and invisible Objects, and a more sensible experience of the reality of Gospel-mysteries; How low and childish are the conceptions, that a child of God hath of God and all his Attributes, of Christ and all his Offices and Relations, when he is in his infancy and minority, to what he doth when he comes to this spiritual Manhood! he now looks with *Stephen*'s eyes, he *beholds the glory of God, and the Lord Christ, sitting at the right hand of God*: he sometimes saw, as it were, darkly; but now with open face, beholding as in a Glass, the glory of the Lord changed into the same image from glory to glory, even as by the Spirit of the Lord. How admirably doth the man now discourse of Heaven, as if he had some of *Paul*'s Visions! how highly doth he extoll that good Land, as if he stood upon the top of *Pisgah*! how

excellently doth he ſet forth the beauties of Chriſt, as if he had been upon the Mount, and had ſeen him transfigured, or had lain in his imbraces, 1 *Cor.* 13, 11. 2 *Cor.* 3. 18. 2 *Tim.* 2. 7. *Prov.* 28. 5.

Sixthly, Another thing that makes his paſſage into Eternity more glorious, is a lively, full, well-grounded aſſurance of his intereſt in the Eternal Inheritance; all that I have ſaid had been but a fancy, a deluſion, a miſery without propriety; and propriety that is not known loſeth its ſweetneſs. But not to underſtand the things that are graciouſly given and upon good grounds to be able to ſay, All this is mine; To ſpeak what *David* did, and to be able to make it good, *The Lord is my portion*; to call God Father, and Chriſt Redeemer, and Heaven his Inheritance; and to be able to ſhew the evidences of all, and to clear ones claim; O that's the rich Heir indeed! how doth ſuch a one rejoice when he reads his Fathers Will and Teſtament, in which ſo glorious an eſtate is given to, and ſetled upon him for ever! when he ſeriouſly conſiders what a doleful undone condition moſt are in! and what a difference grace hath made between him and them, when he contemplates what he hath in hand, and what in reverſion, and how well all is ſecured, upon the promiſe and oath of the moſt High, the unchangable nature of God, the death of the Teſtator, ſo that Earth and Hell can't

rob,

rob, cheat, or wrong him, and Heaven will not! When he conſiders ſeriouſly the greatneſs, the nearneſs, the certainty, and the Eternity of his glory; how can it chooſe but bring a little heaven unto his ſoul, and even antedate the glories of that future world, as much as man is capable of bearing them in this mortal ſtate, *Heb.* 10. 22. *Cant.* 2. 16. *Pſal.* 16. 5. 1 *John* 3. 2, 19, 21. 1 *John* 4. 13, *Pſal.* 73. 25, 26. 2 *Tim.* 4. 8.

Seventhly, And to make the glory, yet if poſſible, ſtill far greater upon earth, and the Saints have *an abundant entrance into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*; it is required, that the Spirit ſhould witneſs with his Spirit, that he is the Child of God, and fill him with joy unſpeakable, and full of glory: And this is the very higheſt pitch on this ſide glory; this is the earneſt of the inheritance; this is little leſs than a draught of thoſe Rivers, and that fountain of pleaſure, *which is at the right hand of God for evermore.* Now the man is a little able to tell you what that white ſtone means, and that new name which none knows, ſave he that hath it; he is, as it were, lifted up into the third Heaven, and ſees, and hears things unutterable: now his affections are too big to be cloathed with words; he loves, he rejoyceth, he admireth, he adoreth God, and he is in a ſpiritual ſtrait between Gods ſervice here and glory above, that he ſcarce knows what

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to do; ſometimes he is ſo full of praiſe, that he can't be at leiſure to do any thing, but praiſe and magnifie that rich grace that hath done ſuch wonders for him, that hath looked upon ſo vile a creature, and taken him into his boſom. *O what is man, that God ſhould be mindful of him, and the Son of man that he ſhould viſit him?* and then he turns himſelf to God, and breaks forth into Hallelujahs, *Bleſſing, and honour, and glory, and praiſe be to him that ſits upon the Throne, and to the Lamb for ever and ever.* And again, he ſaith, Hallelujah; *What ſhall I render to the Lord for all his goodneſs, ten thouſand praiſes to the King of Saints for his incomparable kindneſs to a poor worm!* Lord, Who am I, that the Lord ſhould deal thus familiarly with me! why me, Lord, why me, and paſs by thouſands? even ſo Father, for it ſeemeth good in thine eyes. O the glory, the tranſcendent, the excellent glory that I feel! O what a ſight do I ſee! *Sure this is no other than the gate of Heaven*; ſure I am now in the very ſuburbs of the New *Jeruſalem!* Love and praiſe is now my buſineſs. *O magnifie the Lord with me; come let us exalt his Name together; let us make his praiſe glorious; let us ſhout for joy, and triumph in his goodneſs. Come all ye Inhabitants of the world and praiſe him; let everything that hath breath praiſe him; let the mountains and hills praiſe him; let the ſeas praiſe him, and the floods clap their hands.* Come let us rejoice together,

ther, the Lord hath found his poor prodigal, the Father fallen upon his neck and kiſſed him; and his kiſſes are like Heaven, and his love worth ten worlds: Come help me to love and praiſe him; come help me, O ye mighty Angels, you underſtand and are well skilled in this work; let all praiſe him, all's too little; and if ten Heavens of Angels, and ten thouſand worlds of Saints ſhould all praiſe him, it would be infinitely ſhort of that glory and praiſe that is due to his Name. Well, I am contented to be overcome; I am raviſhed, and yet I am willing to be ſo: the love, the beauty, the riches of that incomparable, royal, glorious One, makes all the Crowns of the world dirt; their beauties, deformity, their excellency, a ſhadow, a bubble, nothing. I am over-powred; that far more exceeding and eternal weight of glory begins to reſt upon my head. O take time away, O how I long for Eternity, and then I could bear that weight better. I want nothing now but an actual and eternal poſſeſſion; *Come, Lord Jeſus, come quickly; mine eyes have ſeen thy ſalvation; now let thy ſervant depart in peace.* But yet I am not ſo haſty, but that I am heartily willing to ſtay thy leiſure; if thou haſt any doing or ſuffering work, any thing that may promote thy glory, and the intereſt of thy Son, Lord, ſend me, I am ready, only bear thy poor creature company, and according to thy Word, be with thy ſervant, and I am willing, come re-

reproaches, ſcoffs, bands, ſcourgings, racks, all's nothing, I count not my life dear, ſo I may ſerve this Maſter, I can do all things, but it is all from grace, thanks be to Chriſt that ſtrengthens me: if he ſhould withdraw, I ſhould be as faint and weak as another man. Chriſt is my All, and to him will I give all glory, praiſe, love and obedience; thus the ſoul is ſo ſtraitned, that it can't tell what to do; it is taken up with God, his glory and praiſe; and yet his honour upon earth, and the miſerable ſtate of poor beſotted ſinners, muſt not be forgotten; with what pity and bowels doth this Saint look down upon the frantick world! with what affection doth he bemoan their madneſs, that make nothing of all this glory, that can ſcorn this joy, as if it were but the effect of a diſtempered fancy. O ſaith he, that you did but know what I know, and ſee with my eyes! O that I could but tell you what I feel and experience, I will venture my ſalvation upon it, that the joys of the Holy Ghoſt are infinitely more ſweet than thoſe carnal delights, that you are ſo much taken up with. O do but try, *O taſte and ſee how good the Lord is:* and if upon a thorough trial, you do not find it better than I can expreſs, and you repent your choice, then ſay the Bible was falſe, that Saints are miſtaken, and Religion is a cheat; but till you have tried what a life of holineſs is, do not condemn it; till you know what excellency there is in God and Chriſt, do not re-

ject them; till you understand what the peace of God is, do not laugh at it, as if it were a fancy. O come, look upon a dying man and wonder; I challenge you amongst all your gallant champions to bring one that can look death in the face with such joy; I challenge all your sensual Epicures to tell me what pleasures are to be compared to what a Believer sometimes is feasted with, and then he falls upon them with earnestness, and pleads with them for their poor souls sake, not so foolishly to undervalue that which is of such unspeakable worth. O why will you die? what do you mean to feed like swine, when you may be feasted with the children? what do you think will be the end of your carnal pleasures, will they end in such triumphant joys? and so he speaks a good word for God; and if in such a blessed state one can be sad, and a man within sight of Heaven can be grieved, he is troubled that every body doth not love, admire, and serve God at the same or a better rate, than himself. And thus he continues waiting and longing, and yet patiently looking for his Masters coming; and when he cometh, O how welcome is he! how chearfully and joyfully doth he resign his spirit! how confidently doth he appear before God as one that he was no stranger to! never did child after some absence in a far Country more gladly come to his Fathers house, never did loving wife entertain her

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tender husband with more content; never did loyal Subject come into his Princes presence with more pleasure, than this precious soul doth go to God! *Ephes.* 1.13,14. *Ephes.* 4. 30. 1 *Pet.* 1. 8. *Es.* 61. 10. *Cant.* 1. 4. *Cant.* 2. 3. *Psal.* 63. 3. *Heb.* 6. 18. *Psal.* 5. 12. *John* 14. 18. *Es.* 51. 12.

And thus I have shewed you what this *abundant entrance into the Everlasting Kingdom of our Lord and Saviour Jesus Christ* doth imply. It implies a sensible renovation of their natures and a sweet sutableness to God, a lively sense of the pardon of all our sins, and a peace with God, a being lifted above fears, a more clear and distinct apprehension of invisibles, as to their reality and excellency, and a well-grounded assurance of our propriety & interest in the great things of another world, and of the nearness of the possession and the eternity of injoyment, & the spirit sealing up the soul to the day of redemption, & filling it with joy unspeakable, & full of glory. And is it now worth the while to be a Christian? is their labour in vain, and their pains without some fruit? *blessed* are the *people* that are in such a *case*; *yea, blessed are the people whose God is the Lord.*

Thirdly, The next thing I promised to do, was, to demonstrate and prove, that the Saint that is thus diligent, as I mentioned, shall have such a glorious *entrance ministred to him, into the everlasting Kingdom of our Lord and Saviour Jesus Christ*; what doth the Scripture prove more

more fully, *Es.* 3. 10. *Say to the righteous, it shall be well with them; for they shall eat the fruit of their doings:* and will God expose the reputation of his Prophets, and command them to speak that in his Name, which he will not see made good to a tittle? *John* 14. 21. *He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and Manifest my self unto him,* Psal. 119. 165. *Great peace have they that love thy law, and nothing shall offend them,* 1 Cor. 2. 9. *Eye hath not seen, nor ear heard; neither hath it entred into the heart of man to conceive the things which God hath prepared for them which love him.* Psal. 37. 37. *Mark the perfect, and behold the upright; for the end of that man is peace.* Multitudes of Scriptures speak the same thing, and that which God hath spoken, Saints have experienced: Ask *David* whether God hath ever been worse than his Word, and he will tell you truly, *God is good unto Israel; even to them that are of an upright heart,* Psal. 73. 1. And upon this account, he is still calling upon all to love, trust and obey him, and tells them, however he might sometimes be under a temptation and mistake, yet that it is good for him to draw nigh to God, *Ver.* 28. Upon this account, he calls to all to bless & magnifie the Lord with him *Psal.* 3. 4. What is it makes *Paul* to long to be dissolved? what causeth him to speak of death as an innocent

nocent harmleſs thing? whence is it that that good old Saint ſaith, *Now let thy ſervant depart in peace*, but becauſe *his eyes had ſeen his ſalvation?* Are there many not thouſands of the people of God that have been able to ſubſcribe to theſe truths? It may be they were ſometimes ſowing in tears, but when the harveſt of death came, they reaped a crop of conſolation; what elſe meant their joys and praiſe in ſickneſs, pains, death? there are a great many as well as *David*, that could ſay, that God was their exceeding joy, *Pſal.*43. 4. *Weeping may endure for a night, but joy cometh in the morning*, Pſal. 30. 5. It's the duty and priviledge of the Saints of God to rejoice and ſhout for joy, *Pſal.*32.11. And how can they chooſe but rejoice when God is theirs; and if God be for them, who can be againſt them. This, this is that which hath made the people of God, even burſt out into praiſes, when ſome carnal people did even wonder how they could hold from curſing. Come, ſaith one, and I will tell you, what God hath done for my ſoul; thanks be to God for his unſpeakable gift, ſaith another. O bleſſed be God for a Chriſt and a pardon, I would not now be to live for a world. O how glad am I, that death is ſo near; but why ſhould I talk of death, it's too harſh a word, I ſhall reſt, I ſhall ſleep in the boſom of the Lord, I ſhall not die but live. O, ſaith another, if this be dying, dying is ſweet! Welcome the *will* of God,

God, ſaith another: and how many of the diligent ſervants of Chriſt could as willingly lie down in their graves as in their beds. Sirs, have none of you been eye and ear witneſſes of ſuch things as theſe? did you never ſee one that hath received the ſentence of death from his Doctor, as chearfully as the condemned Malefactour hath a Reprieve or Pardon? did you never hear one that had but little breath ſpending of it in ſinging and praiſe? if you have not, I thank God I have more than once or twice. And doth not all this prove, That the diligent ſhall have his reward; and that the active Saint ſhall have an abundant entrance into glory. Sure if it hath been ſo frequently promiſed, and ſo oft experienced, there is little reaſon why any one ſhould doubt, but it ſhall be ſo ſtill, Gods arm is not weakened, his affections to holineſs are not abated, neither is his treaſure in the leaſt leſſened; what he hath done he will do, and we may with very good reaſon argue from paſt experience to future expectations.

Fourthly, I come now to the next thing which I propoſed to ſpeak to, and that is to inquire how this *abundant entrance is miniſtred into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

Firſt, God doth it by ſhutting out whatſoever may interrupt the joyful and triumphant paſſage of the Believer to his glorious

reſt: All the mountains ſhall be levelled, and crooked things made ſtraight; whatſoever may hinder his ſmooth and eaſie progreſs, is in a great meaſure removed; the mountains of ſins are caſt into the depth of the Sea, his iniquities are done away as a cloud, and his tranſgreſſions as a thick cloud: ſins power is quite weakened, and it lies now gaſping ready to fetch his laſt breath; the Conſcience is fully pacified, the demands of the Law are ſatisfied, the blood of Chriſt hath quite cleared the ſcore, the Surety hath received an acquittance, Chriſts Reſurrection and Aſcention to glory was his full diſcharge, and he hath given an acquittance alſo to the ſinner, and promiſed to ſecure him for ever againſt all the Creditors, and to keep off all Areſts; now he need not fear, Satan is ſilenced, the great accuſer hath done his worſt, and now he is caſt out, and who can lay any thing to the charge of this elect one? it's Chriſt that juſtifies, who can condemn? *Rom.*8.32. Time was the poor Debter durſt ſcarce look out of doors for fear of the Serjeant; he was in continual fear of being apprehended, impriſoned, arraigned, caſt, condemned, and executed; but he is now ſecured againſt all, *There is no condemnation to them which are in Chriſt Jeſus*, Rom. 8.1. He's now a free-man; and therefore a glad man: now he can walk amongſt bones and skulls without any dread, the grave hath now loſt its horrour;

rour; it's now but a close Chamber to sleep securely in till the wedding cloaths are quite made, and the Mansion house ready, and the Bridegroom and retinue shall come to awaken him, *Isa.* 44. 22. *Col.* 2. 14, 15. *Gal.* 3. 13. *Rom.* 5. 19. *Rom.* 4. 25. 2 *Cor.* 5. 19, 21. *Heb.* 10. 11, 12, 14, 18, 19, 20, 21, 22. *Heb.* 8. 12.

Secondly, God doth minister to the diligent Saints *an entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ*, as by shutting out and removing what might hinder their joyful passage, so by opening what might hasten and sweeten their way; He opens his Book, and let's them see their names written there, he opens the promises, and lets them read what he hath given them them there. All the great and precious promises are to them, *Yea* and *Amen*, truly fulfilled and fulfilling; the great Records of Heaven are unsealed to him, and he is made to understand that God had a design of kindness upon him before the foundations of the world; he beheld the very arms and bosom of the Father opened ready to imbrace him, he hears a sweet voice as it were sounding in his ear, Come, my Child, enter into thy Chamber and hide thy self, till my indignation be over, *Es.* 26. 20. His eyes are now opened, and he is anointed with that spiritual eye-salve, and his understanding is inlightened wonderfully: he hath reason, faith, the word, the spirit to give him light: Methinks he looks like

a King in his triumphant Chariot going of his progreſs; how pleaſant is his journey? now which way ſoever he looks, he ſees matter of joy and praiſe, and that which doth make his paſſage glorious: if he look backward, he remembers with comforts the Battels that have been fought under his valiant Captain; he beholds the *Egyptians* dead upon the ſhore, he ſees *Sihon* King of the *Amorites*, and *Og* the King of *Baſhan* ſubdued: he is now almoſt come out of the wilderneſs, now he is out of danger of the Lions, Bears and Serpents; he ſees the Field quite cleared, except here and there a gaſping enemy that lieth bleeding of his mortal wounds; and he can now ſay, as *Paul*, 2 Tim. 4. 7, 8. *I have fought the good fight, I have finiſhed my courſe, I have kept the faith; henceforth there is laid up for me a Crown of Righteouſneſs; which the Lord the Righteous Judg ſhall give me at that day; and not to me only, but unto all them alſo that love his appearing.* O how ſweet a thing is it to remember the years of the right hand of the moſt High; at ſuch a place the Lord firſt began in mercy, to take hold of me; at another he came in with ſeaſonable ſupplies, and there he woo'd me, and after a while he got my heart! O I would not for a world that the work were undone; it was the beſt days work that I ever made ſince I was born; then, then Chriſt betrothed me to himſelf, and ſince that I have been fed richly, and ſtreng-

ſtrengthened greatly, and in ſome meaſure been inabled to walk before the Lord in integrity and uprightneſs of heart; and then he looks inward, and there he ſees the glorious workman-ſhip of God, the Image of Chriſt upon every faculty of the ſoul, every room richly furniſhed by the great King, ſince he came to dwell with him; and now his body and ſoul is imployed for nobler uſe than before; and he beholds grace in the inward parts; their faith, love, joy, hope, he is all glorious within like the Temple of the Holy Ghoſt: he looks upward, and behold, there is the glorious habitation of his Father; there is his treaſure, eſtate; there is his Lord and dear Redeemer; there are all his true friends, or there they will be ere long: he looks forward, and lo, a cloud of witneſſes that are running before him; he looks beyond the grave into a bleſſed eternity, and it's no ſmall pleaſure to him to think, that this vile body ſhall be made like unto the glorious body of the Lord Jeſus Chriſt; it doth not a little comfort him to know that this mortal ſhall put on immortality, and this corruptible ſhall put on incorruption, and death ſhall be ſwallowed up of victory. Yea, the very thoughts of the diſſolution of this world are delightful to him; with what comfort doth he meditate upon that approaching day, when the earth ſhall burn like an oven, and the element ſhall melt with fervent heat, and the

grave ſhall be opened, and the earth and ſea ſhall give up their dead, and the Angels ſhall gather the Elect from the four quarters of the earth; and how triumphantly ſhall they meet the Lord in the clouds; and what a brave ſhout will all the Sons of God give, when they ſhall ſee that glorious beautiful One; and that day they ſee not very far off, they do with joy behold his Harbengers coming to make ready for his appearance: it puts life into his duties, and quickens his hope to ſee Chriſt, as it were, onward on his journey to fetch him, and he thinks of judgment with the greateſt content of all, when all the Attributes of God ſhall be ſo much glorified, Chriſt ſo admired, and compleatly injoyed, and himſelf fully acquitted and ſtated in unſpeakable glory; and then he looks round about him, and beholds moſt of the world in a miſerable, Chriſtleſs, and almoſt hopeleſs ſtate; except a miracle of mercy ſpeedily convert them, they are as ſurely damned, as God is happy; and who made me to differ! O admirable grace! Hallelujah, bleſſed and for ever bleſſed be God, that look'd upon ſuch a one, and paſſed by thouſands: and then he looks downward, and there he ſees by faith, Millions in that dreadful priſon, and the door ſhut upon them, and himſelf at liberty, and and the door of Gods Houſe, the Gates of the New *Jeruſalem*, the boſom of Chriſt open to him; and how can all this chooſe, but admini-

miniſter abundance of conſolation to this man; can ſuch a one as this is be ſad? Is it poſſible for him to keep his heart from love, joy and light, and his tongue from praiſes? And thus God doth miniſter an abundant entrance to the diligent Saint, by opening his own arms, and the Believers eyes, and ſhewing him ſuch things are even unutterably excellent, infinitely deſirable, eternally glorious, *Pſal.*25.14. *Rev.*3.7. 2 *Cor.*3.18. *Epheſ.*1.18. 1 *John* 5.20. *Eph.*3.16178,119. *Rom.*6.56,14.

Thirdly, A Saints journey home is made more comfortable, and his entrance to that City more ſweet, his voyage more pleaſant by the admirable proviſions that are laid him in, to feed upon in the Road. Believe it, Sirs, a Saint hath rare fare, gallant chear, and rich diet, and all at free coſt; he is feaſted all the day long; he is brought off into the banqueting-houſe, and hath the rareſt, the coſtlieſt, the wholſomeſt diet, that which is moſt hearty and ſtrengthening, that which is moſt dainty and pleaſant, and the greateſt variety, and nothing is wanting that may make his ſtate happy, except a full injoyment of glory it ſelf. The Lord gives him all the experiences of his power and goodneſs to his Churches in former ages to feed his hopes on; nay, many choice providences, many anſwers of prayers, many foretaſts of glory, many ordinances, eſpecially that great one of the Lords Supper, in which

Christ and all his benefits are served up in a royal dish for to refresh and feast, the faith, hope, and love of the Saints: and that which sweetens all, is this; he knows that all this is but a little, to what he shall shortly live upon when he comes to the Marriage-Supper; then he shall always be feasted and never glutted, nor surfeited; and besides all this, he hath the sweet and refreshing incomes of the spirit, filling him with such true pleasure, that he can easily spare, the sumptuousest Banquet, the noblest Feast, and highest worldly delights, as infinitely short of one hours treatment in his great Friends Chamber: and if this be his entertainment in the Inn, what shall he have at the Court? if this heavenly Manna be his food in the Wilderness, at what a rate is he like to live when he comes into *Canaan?* if this be the provision of the Way, what is that of the Country? *Isa.* 25.6. *Prov.* 9. 2. *Cant.* 2. 4. *Psal.* 23. 1, &c. *John* 6. 55. *Psal.* 74. 14.

Fourthly, That his entrance may be abundantly glorious, God doth send out his blessed Messengers and Servants to guide and direct them, and to comfort and incourage them, and to lead them safely and joyfully to his Palace. Sometimes God sends a word and guides him by his Counsel, till he hath brought him to glory; at another time, his Ministers are sent to do the work of inferiour Angels, to preach glad tidings of great

great joy, to open the treaſures of divine love to him, and to ſhew him Chriſt, Righteouſneſs, and their Juſtification; the Righteouſneſs that is imparted to them, and their Sanctification, their royal Robes, and the Bridegroom, and to help to dreſs them for glory; ſometimes the Saints and fellow Chriſtians are ſent out to viſit & congratulate his nearneſs to the Kingdom, and to ſend him off with a volley of praiſes into a happy eternity, and to compleat all to expreſs his love; yet farther the great King ſends his own Attendants and Chariot, the bleſſed Angels to bring their precious ſouls aſſoon as ever they leave thoſe manſions of clay into his own bleſſed preſence; and O how glad of this Office! how ſweetly do thoſe miniſtring Spirits warble out their praiſes at their Marriage and Coronation, who were ſo glad at their converſion! *Iſa.* 30.21. *Job* 33. 23. *Luke* 16.22.

Fifthly and laſtly, To make their entrance moſt magnificent and triumphant, the Father, Son, and Holy Ghoſt, the bleſſed Trinity are ready to give them a welcom to glory. Now that which was in the womb of eternal Counſels is come to the birth; if the Father loved them when they were crying and praying, if he did not deſpiſe their broken ſpirit; if grace imperfect, was ſo great a delight to him, what is it to hear his children praiſing, to ſee them come ſafe and ſound to his houſe, and to look upon his own image in ſome perfe-

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ction and beauty, to see his look like himself, and full of love, joy and beauty, to see the Spouse of his only Son arrived safe to the Harbour, and the fruit of his purchase and love; sure this must be a sight well pleasing to the Father; and as for the Son without controversie, he is not a little pleased to behold his royal Bride in her princely attire, all glorious and lovely by the beauty and Jewels that he adorned her with; O what imbraces, what kind of salutation! Sure the first word will be, Come, thou blessed of my Father, and beloved of the Son, inherit the Kingdom prepared for thee before the world had a being. Methinks when I read the History of *Isaac*'s going out into the Field to meet *Rebecca*, when I observe their kind greeting, and how cheerfully and gladly he led her into his Tent, and how throughly his Mothers death is forgot, and her Room well filled with a beautiful wife it puts me a little in mind of the far greater love and kindness of the Prince of Peace to his *Rebecca*; he did not only send his servant to woo and get her heart, but he came himself, and would not be satisfied what ever it cost him; till he had got her love, his prayers, pains, blood, nothing is too good for her, though so mean, poor, deformed; he mends all by his love, and makes her rich, beautiful and strong, and sees of the travel of his soul, and is satisfied; how much more when she hath loyally followed his commands

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and loved him above Heaven and Earth, and is brought like a Queen into his presence, will he meet her with gladness, and carry her into his Court and royal Palace, and there rejoyce over her for ever. He now sees that his poverty hath made his wife rich, his emptiness filled her, his death given her life. And what a sweet blast doth the blessed Spirit breathe upon him? and how doth he in a moment ripen all his graces and comforts, and without doubt, if the Spirit be grieved when he is rejected, he is pleased when received, and his work is brought to perfection? But alas, I am here at a stand, it doth not yet appear, what will be then but God will do far abundantly above what we can think; and therefore I have warrant to speak so high as I do: I might add the glorious Saints that have long since possessed that blessed inheritance, that through many tribulations are come to rest, how glad will they be to see them come safe also; they are not a little pleased that one more is brought to serve God more highly and honourably, and to help them to praise him, and make the consort yet more full and compleat. If *Aaron* were glad at heart to go out and meet with *Moses* when he came to deliver the poor *Israelites* out of their bondage, how glad will *Moses*, *Elias*, *Paul*, and millions more of Saints be to see the *Israelite* and perfect Conquerour, and come within the walls of the glorious *Zion*, and free from all his former

ſlaveries, and in a ſtate of glorious liberty with the Son of God, *John* 2. 28. *Matth.* 25. 34, 46. *Heb.* 12. 22, 23. *Mat.* 25, 23. *Mat.* 16. 27.

Thus I have diſpatched the fourth Thing that I promiſed to ſpeak to, and that was to ſhew you how this *entrance is miniſtred abundantly into the everlaſting kingdom of our Lord & Saviour Jeſus Chriſt*; it's done by ſhutting out and removing whatſoever may any way obſtruct their comfortable paſſage, & by opening their way, and making it plain, and ſhowing of them before hand, what might contribute to the delightfulneſs of their journey, and by laying them in on the road, full rich dainty proviſion, and all at free-coſt, and by ſending out Meſſengers, eſpecially his Miniſters and Angels to make their paſſage more comfortable, ſure and honourable: and laſtly by a welcome to glory by God the Father, Son and Holy Ghoſt, Saints and Angels; and if this be not *an abundant entrance*, I know not what is or can be.

5. I come now to the next thing that I promiſed to handle; and that is to give you ſome reaſons why the diligent Saint ſhall be thus rewarded.

Firſt, God hath promiſed it to them. He hath ſaid, that *their labour ſhall not be in vain*; and that in keeping the commands of God, there ſhall be a great reward, and that he is a

rewar-

rewarder of them that diligently ſeek him. Is it not his promiſe, that can't be worſe than his word, That Pſal. 64. 10. *the Righteous ſhall be glad in the Lord; and all the upright in heart ſhall glory.* If a cup of cold water ſhall in no wiſe loſe its reward, ſhall he that gives body and ſoul, and eſtate, and every thing to God loſe his? Hath not Chriſt more than once promiſed great things to his diligent ſervants, that patiently continue in well doing? *Rev.* 2.7. *To him that overcometh, I will give to eat of the tree of life.* Ver. 11. *He ſhall not be hurt of the ſecond death.* Ver. 17. *I will give him to eat of the hidden Manna, and a white ſtone,* &c. *and a crown of life.* Rev. 3. 5. *He that overcometh, the ſame ſhall be cloathed in white rayment, and I will not blot out his name out of the Book of Life; but I will confeſs his name before my Father, and before his Angels.* Ver. 12. *Him that overcometh, will I make a pillar in the Temple of my God, and he ſhall go no more out; and I will write upon him the name of my God, and the name of the City of my God, the New* Jeruſalem *which cometh down from Heaven, from my God, and my new name.* Ver. 21. *To him that overcometh, will I grant to ſit down with me on my Throne, as I overcame and am ſet down with my Father on his Throne.* John 14. 15, 16. *If ye love me keep my Commandments: And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever.* 1 John 3.22,24. *And*

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whatsoever we ask, we receive of him; because we keep his Commandments, and do those things that are pleasing in his sight. He that keepeth his Commandments dwelleth in him, and he in him. Es. 31. 17. *The work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever.* I shall add but one promise more, Es. 40. 31. *They that wait on the Lord shall renew their strength; they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint.*

Secondly, Another Reason why the diligent Saint shall have *an entrance ministred abundantly into the Everlasting Kingdom of our Lord and Saviour*, is, because of his own glory, which is the more advanced: What a mighty Revenue of praise and love doth God receive by manifesting so much of his love in this world to his poor Saints? how clearly doth he demonstrate the reality and excellency of invisibles by it? how much of his goodness and faithfulness is thereby discovered? how doth it vindicate his omniscience, his purity and spirituality? what a mighty conviction of his being to the wicked and atheistical world? what clearer proof can there be to sense of the justice of God, and of the vast difference that he will make between them that fear, love, and diligently serve him, and them that set light by his counsels, undervalue his commands, and despise

deſpiſe his rewards or threats? *Heb.* 6. 10. *Mal.* 3. 18. compared with *Mal.* 4. 1, 2.

Thirdly, The laſt Reaſon that I ſhall now give (though more might be added) is, that he may encourage the diligent, and make them go on reſolvedly without fainting, and expect yet greater things, and raiſe his hopes yet higher ſtill, and make the lazy to mend their pace; and all to ſay, *Verily, there is a reward for the righteous: verily, he is a God that judgeth in the earth*, Pſal. 58. 11. And that it is not in vain to ſerve the Lord, the Lord will have his to have a word to anſwer the ſcoffer, that asks him what he gets by all his prayers, and tears, and preciſeneſs: when his ſoul is ſolaced, he ſaith, this is joy that I prayed for, this the riches, the food that I laboured for, this is the God in whom I have truſted; and if the earneſt-peny be ſo great, what is the full ſum? Fall on therefore, O my ſoul, and deſpiſe the ſcorns of fools, keep thy eye upon the recompence of the reward, *Heb.* 10. 23. *Iſa.* 25. 9. *Pſal.* 44. 8. *Jer.* 4. 2. *Iſa.* 45. 25.

6. I come now to anſwer an Objection or two, which may ſeem to contradict this Truth, which hath been ſo largely proved: and the firſt Objection is this.

Obj. 1. *Do not many wicked men live and die in peace? doth not* David *complain*, Pſal. 73. 4. *That there are no bands in their death: that they are not in trouble as other men? doth not*

Job

Job *ſpeak almoſt at the ſame rate?* Job 21. 7. *What priviledge then hath a Saint above a Sinner? what advantage hath the diligent Believer more than the ſluggard? and what benefit and profit the induſtrious Chriſtian more than the formal hypocrite? and what difference is there between their peace? and how cometh it to paſs, that ſome of them which live like Devils, die like Lambs?*

Anſw. 1. That you call peace deſerves not ſuch a ſweet name; for *there is no peace, ſaith my God, to the wicked*; but it is carnal confidence & preſumption; and they are ſo far from this true peace, that is akin to Heaven, that there is but a ſtep between them and the ſtate of the damned, and they may thank their ignorance and hardneſs of heart, and ſearedneſs of conſcience for all their peace. O did they but know what a caſe they were in, they would ſoon cry out with amazement, *What ſhall they do to be ſaved*; and be ſo far from being diſpleaſed with the Miniſter that jogs them, and ſaith, *Awake ſleeper, what meaneſt thou?* that they would wonder that he is no more earneſt and loud in his cry, and more pitiful in his indeavours to bring them out of that dreadful lethargy and ſtupidneſs, that he now perceives them to lie under; and who would deſire ſuch a reſt as a lethargy, ſwound, or apoplexy brings? who would reckon he ſleeps ſecurely, when he lieth in the Devils Cradle? who that underſtands himſelf would have

have a peace, that he muſt be beholding to a League with Hell for? *Iſa.*57.21. 1 *Tim.*4.2. *Epheſ.* 4. 18, 19. *Iſa.*28. 15.

Obj. 2. *But I have heard theſe men ſpeak of their hopes and confidence in the Lord, and bleſſed God for their aſſurance of the pardon of their ſins; and ask them if they have made their peace with God, and they will anſwer, that they thank God, that's a work is not now to do; I pray therefore ſhew us the difference between theſe two ſorts of men, which ſeem to be very unlike one another in their lives.*

Anſw. 2. There is as much difference between their peace, as there is between light and darkneſs, Heaven and Hell, ſomething and nothing.

Firſt, They differ in their original and foundation: the riſe of the peace of a Saint is from the promiſe, his comforts are Scripture conſolations; he finds that rich grace hath wrought in him the condition of the promiſe, and upon a ſerious debate with his own ſpirit, and thorough diſcourſing the matter with his own heart, it brings in this witneſs for him, that he hath had a diſcovery of his poor, loſt, undone ſtate, that he hath in ſome meaſure been convinced of ſin and miſery, that he hath been convinced of his own utter inability to ſave himſelf, that he hath ſeen an abſolute neceſſity of Chriſt, an infinite fullneſs and excellency in him, that he hath been inabled to receive him upon his own terms, and

to resign up all to him, that he hath been made to leave sin, as to the love and liking of it, and to be affectionately willing to take God the Father for the ultimate happiness and portion of his soul, God the Son for the only way to the Father, and his Redeemer, God the Holy Ghost for to enlighten, sanctifie, and comfort him, and to indeavour to give up his whole man, body and soul, to the obedience of his whole will with the utmost intenseness of spirit, with deliberation, judgment and resolution to stand by this choice, by the strength of God for ever; and this he hath frequently found upon inquiry to be the constant frame of his spirit; and therefore the Scripture pronouncing such blessed, he is humbly bold to owne what grace hath done for him: now this mans hopes and confidence have a good bottom, it's built upon the foundation of Prophets & Apostles, Jesus Christ being the chief corner stone; it's a peace of Gods approbation, of Gods signing & sealing.

But now on the other side, the peace that the hypocrite hath, is built upon the sand, he hath not one promise that he can rationally lay any claim to; nay, the whole Word of God lets fly at him, and tells him how vain his confidences be; and that, if for all this, he will speak peace to himself, that he must try shortly whether he can make it good, when Conscience, Scripture, Law and Gospel, God and Man appear in the Field against him. In a word,

word, the cauſe of his peace is ignorance, hardneſs, deadneſs, and the god of this world hath blinded his eyes; God is Author of the Saints peace, and the Devil of the Sinners, *Mat.* 7. 24, &c. *Phil.* 4. 7. *Luke* 11.21. *Rom.* 15. 4.

Secondly, They differ in their concomitants and effects. The Saint hath always theſe things accompanying his comforts, admiring of Gods pardoning grace, and wondering that there ſhould be ſuch a thing as mercy for him, magnifying of the bleſſed Jeſus, who was the great manager of that great affair, the peace between God and his ſoul, a holy, thankful, fruitful life, a humble judging of himſelf, and a pitying of others: when the ſpirit hath graſted true peace in the ſoul, theſe are the fruits which it bears. But is it thus with the formal hypocrite; judge, I pray, rightly, and ſee what fruit his peace brings forth; are they not the grapes of *Sodom* and the fruits of *Gomorrah?* doth he indeed admire and adore the patience of God towards him? doth he not rather make bold with God, and turn his grace into wantonneſs? how little doth he eſteem of his omniſciency, power, ſpirituality, purity? how far from ſanctifying the Lord in his heart, and making him his fear and dread? how vilely doth he undervalue and proſtitute his holy Name, uſing it only in an Oath, or when he taketh it into his filthy mouth without any reverence

or ſenſe of his excellency? and as for Chriſt he makes light of him, and prefers every curſed luſt, any vile companion, yea, the dirt he treads on, ſhall I ſay more, the Devil himſelf before him: what elſe is the meaning of his ſervice, activity and conſtancy to carry on the intereſt of Hell, and the unſutableneſs, contempt and oppoſition that he makes againſt the advancing of the intereſt of the Lord Chriſt? I need ſay no more. In a word, for all his peace with God, he is at war with his nature, laws, ſon, ſpirit, ſervice; and yet how fooliſhly doth he boaſt of peace, comfort, hopes, and juſtifie himſelf and cenſure his betters, *James* 3. 18. *Gal.* 5. 19, &c. *Deut.* 32. 32.

Thirdly, The Saints joys and comforts differ in their very nature; the Saints joys are ſpiritual, the Hypocrites carnal and ſenſual; the Saints rational, the formaliſts brutiſh, and againſt both Scripture and reaſon: the Saints joys are ſolid, great and glorious, the Hypocrites are frothy, ſmall and ſhameful, *Deut.* 29. 19. *Eccleſ.* 2. 2. *Jam.* 3. 15. *Jude* 19.

Fourthly and laſtly, their comforts differ in their growth and continance; the Believers comforts were a great while under the clouds of fear, and that divine Seed was long ſown before it grew up to ſuch a Harveſt; and although he be ſtill reaping, yet a freſh Harveſt is ſtill growing, and he ſhall never make an end of inning them; his peace and com-

forts

forts grow ſtronger & ſtronger, as troubles & ſickneſs, & trials come upon him, and at death they are greateſt of all; for then he enters into his Maſters joy, and injoys his peace till the Almighty hath loſt his power, till the infinite riches of Heavens glory be ſpent, and Eternity is at an end: As for the Hypocrite his peace is ſhort-lived; at the furtheſt, death will put an end to it, and then you ſhall ſee what's become of all his peace, joy, hopes; when inſtead of comfort he ſhall lie down in ſhame, and awake in eternal horrour. And who would deſire ſuch deceitful joys that ere one is aware, leave one in everlaſting torments? I have been the longer in the anſwering of this Objection, becauſe it is common, and Millions of thoſe that bear the Name of Chriſt are cheated, & eternally ruin'd with ſuch a falſe peace. And what ſaiſt thou that readeſt theſe lines, which of theſe two is thy peace? lay down the Book, and conſider, and let not thy heart be quiet till thou underſtand what foundation its quiet reſt is built upon; tell it that many times it's a ſign that the ſtrong man armed hath got poſſeſſion, when all things are in peace: ask thy Soul, whether it ever underſtood its natural enmity againſt God, whether that be in any meaſure laid down; art thou reconciled to the holy Nature, Laws and Service of God? and haſt thou commenced an irreconcileable war againſt ſin? is Chriſt thy Captain, the Spirit thy Aſſiſtant? and

who uſually carries the Field, the Fleſh or Spirit; O be not contented till you have a good account given in from conſcience and experience in this great affair; for it's a matter of life or death, and a buſineſs of the higheſt conſequence imaginable; and till this buſineſs be well ſetled, I will not give a ruſh for all thy comforts, peace and hopes, *Job* 8.13. *Iſ.*33.14. *Job* 20. 5. *Prov.* 14. 32. *Iſa.* 35. 10.

Obj.3. *But for all that hath been ſaid concerning the abundant entrance that the diligent Saint ſhall have into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt, experience tells us, that many a diligent Saint goes off without any comfort, and their Sun ſets in a cloud.*

Anſw. I grant this may be ſometimes. God may for Reaſons beſt known to his wiſdom, conceal his love from his dear Children, till they ſee it cleared beyond doubt. Chriſt himſelf when he was juſt a dying, was under a deſertion, and cried out in great bitterneſs of ſpirit, *My God, my God, why haſt thou forſaken me?* therefore I will not, I cannot lay it down as an univerſal infallible rule, that all Saints in this life ſhall have ſuch unſpeakable joys, ſuch rich conſolation: But yet this is Gods uſual way, and he bids us mark it, and count upon it, *the end of the upright ſhall be peace.* And now I ſhall more directly anſwer.

Anſw. 1. It may be the perſon that you judged ſo diligent, was not ſo; it may be his

his diligence reached principally to his external actions, the greateſt work of a Saint is an inviſible work, and it may be here might be a great failure, it may be though he was diligent in hearing, frequent in diſcourſing, conſtant in duty; yet for all that he might want much of that faith and love, and ſpirituality, and importunity, and watchfulneſs in duty that is required; and no wonder then at all if the poor man have his comfort to ſeek; for in theſe things lieth the life, activity, and beauty of Chriſtianity, and I am perſwaded that it's a great rarity for one that is much exerciſed in theſe vital acts of Religion to want the evidence of his reality and ſincerity, except it be meerly for the farther tryal and exerciſe of his grace, and then it is but for a while uſually, and then the Lord comes in with the greater comfort, and the imbraces of Chriſt, and his kiſſes are then the more ſweet. I muſt alſo except perſons under the power of melancholy, and yet even ſuch uſually have ſome conſiderable diſcoveries of divine love before they die: we muſt alſo diſtinguiſh of diſeaſes; if the diſeaſe diſturb the fancy, and interrupt the clear uſe of the underſtanding, you muſt remember that it is the diſeaſe, and not the man ſpeaks then; and therefore be ſure you cenſure neither the perſon nor religion in ſuch a caſe.

Secondly, It may be the man may experience more than he thinks fit to acquaint you

or any one else with. Do you know what intercourse is carried on between a dying Saint and a living God, it may be he hath not breath to speak, or words to express what he feels or injoys; it may be he doth not at present judg that he is bound to tell every body what he knows or feels; it may be he may be silent for fear of discouraging of other Saints, that have not the same comfort that he hath; it may he is afraid of being thought too highly of, and that Christ should lose what is his due; it may be if it were to some judicious Saints or Minister he might speak more freely than to you.

Thirdly, When he comes to entrance, then all clouds vanish, all fears are removed; and what tongue can speak the joys that such a soul feels? assoon as ever the door is opened for the soul to go out, Angels stand ready to receive it, and Heaven Gates are open to let it in, and Christs arms to imbrace it; and can that soul that injoys a Christ in glory, want any thing to make his happiness compleat? and this every diligent Saint doth most certainly do, when they leave this world they have a welcome to a better: then all tears are wiped away from their eyes; and when they are in Heaven, the first moments glory will make them forget the greatest sorrows that were antecedent to it.

7. I am now come to the last thing propo-

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ſed to ſpeak to, and that is to make ſome improvement of what hath been delivered.

Uſe 1. If the diligent Saints ſhall have ſuch *an abundant entrance miniſtred unto them into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*, then this juſtifies their greateſt ſeriouſneſs, activity and conſtancy in the ways of God.

Sirs, You need wonder no longer why the Believer doth ſo much, but rather that he doth not a thouſand times more; blame his exactneſs no longer; remember it is for Eternity; call not his preciſeneſs folly, till you can prove that the Kingdom of our Lord and Saviour Jeſus Chriſt is worth nothing; ſay not that they are fooliſh, unreaſonable men, till you can make it appear, that they have made a loſing bargain by parting with all to buy the Pearl of great price: never term them mad men, till you can make good your charge; when you ſee their Crowns upon their heads, then cry out upon them for fools, for ſtriving to win it, if you can: When you ſee their triumphant joys upon a death-bed, and hear their praiſes, and ſee their ſmiling when others would be quaking, then deride their diligence as needleſs; when you ſee the lazy hypocrite rejected, and the faithful owned, rewarded, glorified, and God calling them wiſe then call them fools: ſtay but a while and you ſhall ſee the fire they made ſuch haſte

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to escape from; let's reason the case a little with this wise man, that laughs at holiness as a low, needless, unprofitable business. Is it a piece of folly to get the greatest riches, the highest honours, to take the sweetest and safest pleasures? is getting of a Kingdom in your judgment such a mad thing? is conquering Enemies, obtaining the gloriousest Victories a foolish thing? what will you say, that an everlasting inheritance is no riches? is the being in the presence of God, and having his ear and heart, hand and glory, no honour? are the consolations of the Spirit, the joys of Heaven, and the pleasures that are at Gods right hand for ever nothing? is freedom from all misery, and possessing all happiness nothing? if Life and Death, Heaven and Hell be all nothing, what is something? if the Merchant always make a good Voyage, and hath still a sure, a saving, a gainful return, you shall scarce jeer him out of his Trade: If the Malefactor or Debtor have got his life, pardon and liberty, you shall scarce make him believe that he was a fool for accepting it; neither will the diligent and active Saint be disheartened from following the trade, which hath brought in such a vast and incredible return, and is like to bring him in more and more still; his Debts are all paid, and his Pardon sealed, and he is in a state of glorious liberty, and having tasted the sweetness of it, that man

shall

ſhall have ſomewhat to do that ſhould perſwade him to return to his Priſon, and to fall in love with his Fetters. O what do you mean, O ye deluded and bewitched ſinners, that you are not contented to go on madly to Hell, but you muſt ſcoff at all for fools, that be not as deſperately mad as your ſelves! if you count damning but a light buſineſs, becauſe you are blind and ſee not how great that wrath, how intollerable the torment, and yet how unavoidable and eternal; blame not them whoſe eyes are inlightened to ſee all this, if they venture not; and on the other hand, if God, Glory and Eternity, be little things in your judgment, blame not them which underſtand them better, if they count them weighty; and ſtay till you know what Heaven and Hell means before you call men mad-men and fools for ſecuring the one and avoiding the other.

Chriſtians, be not in the leaſt diſheartened but rather quickned; quit you like men, be ſtrong; behold the Crown, win it, and wear it; let nothing diſcourage thee, methinks that far more exceeding and eternal weight of glory ſhould make all hinderances inſignificant that ſtand in the way of getting or keeping it, *Iſa.* 59. 15. 1 *Pet.* 4. 4. *Iſa.* 54. 17.

Uſe 2. If the diligent Saint ſhall have a glorious *entrance into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*, what ſhall

ſhall the active ſinner have, that doth evil with both hands, that draws iniquity as it were with Cart-ropes, whoſe heart is full of wickedneſs, and takes pleaſure in impiety, to whom it is meat and drink to oppoſe the will of God, whoſe inward part is very wickedneſs, and whoſe mind is fully ſet upon it, come on't what will, on he'l go in ſpite of warnings, in ſpite of intreaties, in ſpite of judgments, that makes but a piſh of all, whoſe throat is an open Sepulchre, whoſe mouth is full of curſing, bitterneſs, blaſphemy, that is poſting on to deſtruction, as if he feared to come too late; that hath ſtifled and ſeared his conſcience, and broke thorough all that hath ſtood in his way, that is unwearied, laborious and conſtant to the Devil, though he hath had but a pitiful requital for his pains: ſure if the Saint ſhall have a glorious entrance into the Kingdom of Chriſt, the ſinner ſhall have a diſmal entrance into the everlaſting Kingdom of darkneſs, whatſoever might ſweeten his condition formerly ſhall then imbitter it; his comforts ſhall be ſhut out, his great eſtate brings him in a poor revenue of joys, to think how many thouſands he had, and that all can't purchaſe him one moments eaſe, the ſweetneſs of his eſtate is turned into bitterneſs, when he is forced to have leiſure, now in ſpite of his heart to ſit down and conſider what a poor inſignificant unprofitable thing he ventured his ſoul for; his old

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companions are now ſhut out, he could be glad at heart to bid them farewel to eternity, this is all the poor help of his friends, that they ſtand by bewailing his departure, and not one of them can ſpeak one word of comfort to him without hazard to its own: It's but ſorry relief to him to look upon this and that perſon, and to think I muſt either part company for ever, or meet at the dreadful place of execution. It may be the faithful Miniſter may be ſhut out, leſt he ſhould tell him plainly what his caſe is. O what a ſad caſe muſt the ſinner be in, all help and hope is ſhut out, and inſtead of Plays, Friends, pleaſures (all which he muſt take his leave of for ever) he beholds a dreadful door opened, and in come Gods Serjeants to apprehend him, and no Bail can be taken; and when the door is once open, O what a flock of unwelcome gueſts come in; now conſcience will give him a viſit whether he will or no, and tell him ſuch a ſtory as makes his heart-ake; then how doth the guilty ſinner tremble? The Indictment the Law brings in is black, the witneſſes many and clear, and the ſinner's caſt for his life and ſoul for Eternity; his ſins ſtare him in the face, and wrath and vengeance are juſt ready to ſeize him; he feels now that ſin and hell, that he made ſo light of, are no jeſting things; which way ſoever the man looks, he ſees nothing but horror, miſery, ruine: if he look backward,

what

what hath he left to comfort him, but the ſad remembrance of his paſt injoyment, for which he muſt now give an exact account, and ſin and pleaſure in the review upon a death-bed is another kind of thing than it was in the committing. Now farewel brave Houſes and Gardens, farewel Hawking and Hunting, farewel Taverns, Plays, Whores: and if he look forwards, what doth he behold that can yield him any great content? one of the moſt deſirable and pleaſanteſt ſights that he ſees before him, is the grave, and if that were all, it were well, though he were buried in a Dunghil. I will not ſay, how diſmal that dark vault is to him, that was all for his liberty, and wont to take his reſt on Down, and ſtretch himſelf upon a bed of Ivory; for him that was wont to fare deliciouſly every day, to be food for vermine; for him that had his conſtant Attendants about him to have none but a few worms to wait on him; but pain, ſickneſs, death, corruption, are the leaſt of thoſe evils that he ſees before him: the Priſon were not ſo dreadful, were it not for the Judg, Aſſizes and Execution. O how dreadful a ſight muſt it be to ſee the dreadful Lake burning with fire and brimſtone, into which he muſt be caſt! how ſtrange a proſpect to ſee, inſtead of flattering attendants, the Devils ready to ſeize upon his trembling ſoul, and Hell opening its mouth ready to receive him, and to ſhut the door of hope and

mercy

mercy upon him for ever! to look up and ſee an angry God, who is able to paſs that irreverſible and terrible ſentence upon him, *Depart thou curſed*, and ſee Chriſt accuſing him, whilſt he pleads for and acquits thoſe that he hated and perſecuted; and to look round about, and to ſee none that hath one word to ſpeak for him, none to pacifie the Judg, divert or prolong the Sentence or Execution, none to mitigate his torments! will the ſinner then make a laughing buſineſs of damnation? will God's judging his ſoul be a ſmall matter then? will the preciſe and diligent Saint be then called or eſteemed a fool, a mad-man? will not the thoughts of theſe things upon a death-bed cool the ſinners courage? and what hath he now to bear up his ſinking ſpirits? what is there to ſupport him from crying out in horror and deſpair? what is it that can make a man in this caſe lift up his head with any comfort or content? what remains now but a fearful expectation of fiery indignation; and hath not this man ſome of the ſparks of Hell flung into his conſcience? doth not the never dying worm begin to grow? is not the fire already kindled that ſhall never be quenched? and what proviſions are now laid in to live upon, what muſt be his food, what his drink, what his cloathing, his inheritance, his lodging, his imployment, his companions? muſt he not feed upon the fruit of his own folly? muſt he not drink

of

of the cup of Gods wrath? must he not lodg in a bed of flames? shall not his imployment be to reap the crop of sorrows for ever which he sowed in time? are not the Devils and damned like to be his companions for ever? and whilst the poor despised believer, that dreaded the place of torment, and that thought the wrath to come no light matter, is escaped and is landed safe in eternal glory, and is blessing, and loving, and injoying of God in unspeakable and eternal glory, he must lye sweltering under the weight of divine wrath, and must not have one drop to cool his flaming tongue: And when Saints are welcomed to glory, what a greeting is he like to have when he comes into the society of that damned Crew! O how will they curse the day that ever they had a being, that ever they saw one another? how will they rue their folly that ever they should incourage one another to venture upon such intollerable torments, that they should purchase the short pleasures of sin with such sorrows? O that ever men that had reasonable Souls should be so bewitched! but now will they, or will they not, bear it they must. They that would not give themselves time and leisure to think of these things when they might have been prevented, must now take eternity to repent, and consider what they have done, and what they have undone, what they have lost, and what they have found. And O how doth the

the thoughts of that unchangeable ſtate ſink him, if after millions of millions of ages he were to have the leaſt hopes, reſpite or eaſe, it were comparatively tollerable! But O that for ever, that Eternity, that, that is the cutting word! and what doſt thou ſay to all this, O thou careleſs unconverted ſinner? is ſin and pleaſure ſtill as deſirable as ever? is it worth the while for a quarter of an hours gratifying ones luſt to run the hazard of all theſe miſeries? can you ſtill find in your heart to make a mock of ſin? is judgment, damnation, hell, ſtill nothing? art thou willing to venture for all this? ſhall nothing but feeling make thee be wiſe and believe that there is a Hell? come reaſon the caſe with me, and don't madly caſt away your ſoul, and loſe Heaven for nothing. Are theſe things indeed ſo inconſiderable as that they do not deſerve a ſerious thought? have you matters of greater concern to trouble your head with? I pray do me the kindneſs, and your ſelf the right, to produce ſome of thoſe weighty things that are of ſuch vaſt importance, as that the ſalvation of a ſoul muſt be neglected for it. What is it that is more neceſſary than holineſs? come ſpeak like a man of reaſon; is it the entertainment of a friend? is it the courting of your wanton Miſtreſs? is it the getting of a good place in a Play-houſe? are theſe the matters of importance? is it feaſting, drinking, whoring? is damning your ſoul

more neceſſary than the ſaving of it? muſt theſe ſtand in competition with Chriſts holineſs and glory? dare you vindicate and juſtifie this before the great Judg at that day? will it be a ſufficient plea to ſay, Lord, I was not at leiſure to ſerve thee, I had ſo much work to do for the Devil that I had no time? or will this excuſe be ſignificant, when the Judg ſhall ſay, Sinner, what reaſon hadſt thou to ſlight my Laws, to deſpiſe my Son, and refuſe life and happineſs? Dare you anſwer, and ſay; I had my luſts to gratifie, the world to look after, and I thought never to have ſeen this day: and wilt thou ſtill for all this, put it to the venture, will you after ſuch warnings go on? For Gods ſake, and your Souls, conſider how you ſhall anſwer in the day of God, when holineſs and juſtice ſhall ſit on the Bench: O ask thy ſoul what it means, call it to the Bar, judg and condemn thy folly, and for your life venture no longer at your careleſs rate, leſt you repent to late; and cry out upon a death-bed with amazement, how ſhall I do to appear before that terrible Judg? how ſhall I bear his wrath, and how ſhall I avoid his indignation? once more debate the thing ſoberly, it's not yet too late, and I can ſcarce let thee go till I ſee thee in a better mind. You have read what condition a diligent Saint is like to be in when he comes to die, and what entertainment he is like to meet with in another

world;

world; and you have heard what the lazy formaliſt or diligent ſinner is like to meet with when he comes to die: Come man now, and make a wiſe and ſpeedy choice; which of theſe conditions are moſt deſirable, which would you be in when you come to die? I know you would die the death of the Righteous, and wiſh your later end may be like his. O man, why ſhould not his life be as deſirable as his death? what is there in his life that ſhould make thee loth to imitate it? what art thou afraid of in his practice, that thou art ſo unwilling to follow it? is it holineſs that thou dreadeſt ſo much? why if that be the thing, it muſt be confeſt, that without it there is no ſeeing of God: but would holineſs diſparage or undoe thee that thou art ſo afraid of it? will holineſs make thee miſerable? then how comes God that is perfect in holineſs to be ſo in happineſs? how come Saints and Angels above to be ſo bleſſed? is not holineſs and a conformity to God the greateſt part of their happineſs? and how came that triumphing Saint by his comforts, but by a diſcovery of the glorious Image of God upon his ſoul? The more holineſs, the more pleaſure and joy. It's Satan and the ignorant world that would perſwade you; that when you come to be truly religious, you muſt take leave of your joys; come Friend, it's for your ſoul and life; do not ſo eaſily believe them that never tried what Religion is,

and have no good will for you or God, believe neither Devil nor World, nor any of them all in a buſineſs of ſuch moment; but ſearch and try, and believe that God that can't lye, and that Word which ſo many millions have found made good; believe them that were once as fooliſh as you, and could hardly be brought out of that mind, but now they would not for a world but they had changed their mind. Well, now, man, what ſaiſt thou? art reſolved immediately to retire into thy Chamber? art reſolved to fall upon thy face before the Lord, and not let thy heart be at reſt in its ſleepy careleſneſs, nor let the Lord be at quiet till he hath inlightened thee, till he hath diſcovered the evil of ſin, the beauty of Chriſt, the emptineſs of the Creature, and the fulneſs of the Creator to thee? if thou art, I will be bold to tell thee, thy labour it ſhall not be in vain; God will quickly hear *Ephraim* bemoaning of himſelf, the Fathers arms and bowels will ſoon be open, the Prodigal ſhall for all this be welcome. But if ſtill thou art reſolved not to trouble thy ſelf with the thoughts of theſe things, thou wilt not hazard the loſs of thy luſts and ſwiniſh pleaſures, thou wilt not diſpleaſe thy friends, thou wilt not be laughed at for a fool, but on thou wilt go and do as others do, come on't what wil come, then thank your ſelf if you miſs of comfort when you come to die; then make the beſt of your pleaſures,

ſures, Gold, Intereſt, Friends; let them bribe death and protect you from the arreſt, and hold the Serjeants hands; let them put in bail for you if they can; let them ſtand between you and juſtice, and your accuſers, quaſh the Indictment, bribe the Judg, ſtop the Sentence or Execution if you can: but let me tell thee none at all can do it, dare attempt it; and I leave theſe Lines as a ſtanding witneſs againſt thee, that I gave thee fair warning, and made an advantageous offer to thee in the name of God; but thou didſt fooliſhly, obſtinately, reſolvedly reject life, and chooſe death; therefore blame not Juſtice if he give you that miſery which you did chooſe, and deny you that happineſs which you did reject. I have done my Meſſage, and if you will not be prevailed with, who can help it? I tell you again, look for it; for as ſure as God liveth, you ſhall find it true, that ſin will be bitterneſs in the end. *Mic.* 7. 3. *Jer.* 3. 5. -- 2. 25. *Rom.* 3. 13, &c. *Matth.* 25. 46. compared with the 41, &c. *Rev.* 14. 10. 11. *Matth.* 22. 13. *Pſal.* 9. 7. *Luke* 16. 23, 24, &c. *Heb.* 10. 27. *Iſa.* 33. 14.

Uſe 3. If the diligent Saint, and none but he, ſhall have this *abundant entrance miniſtred to him into the Everlaſting Kingdom of our Lord & Saviour Jeſus Chriſt*, then let us all examine whether we be theſe diligent Saints, we may aforehand know what we are to look for. Well now, let us commune with our own

hearts, and not be ſatisfied till they bring in a true account.

Are we the perſons that have made it our buſineſs to be religious? have we worſhipp'd God in Spirit and in Truth? have our hearts been indeed ingaged for him? have we as great a love for him as ever we had for the world, or ſin, or relations? is this the great care of our lives, and that which we ſeek in the firſt and chief place, that we may be found of him in peace? have we indeed ſerved God with all our hearts and ſtrength, and might? have we kept our eye ſtill to the rule, and walked according to that rule? hath the Word of God been our meditation, delight, practice? have we ſtir'd up our hearts when they began to flag and grow dull, lazy and tired? could we not fear with our indifferency and luke-warmneſs? do we act grace in duty, and labour to get it ſtronger and ſtronger, and corruption weaker and weaker? do we keep up our watch and take heed to our ſpirits? do we feel what a ſweet ſutableneſs to God means? and that the duties of Religion are in a manner natural to us, and we are never better than when we are more immediately engaged in the ſervice of God? do we feel our wills bow'd to the divine Will, and a ſweet compoſedneſs of ſpirit under all Gods diſpenſations? that nothing greatly troubles us but what is diſpleaſing unto God? do we feel our heart loving, delighting, and rejoy-

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cing in God? is there nothing in the world that we desire so much a greater conformity to God, and a compleat injoyment of him to all Eternity? have we a high respect to all his commands, and an opposition to all sin, and ready for all good works, and this with intenceness, affection and constancy? are we always of this mind, and do we not repent our choice? are we not weary of our Master, nor his work? are we contented very well with his Wages, and time of Payment? is this indeed the habitual frame of our spirits? and are we resolved in the strength of God thus to continue to the end? and yet do we look up to the righteousness of Christ as that alone which we must trust to? and do we look upon our own as imperfect, filthy, loathsom? do we adore that mercy that hath found out such an excellent way to save the honour of all Gods Attributes, and yet the life of our souls, and thus attribute Election, Vocation, Justification, Adoption, Sanctification, and Glorification, to pure, free, infinite grace?

Why, if this be the frame of our spirits, if this be indeed our practice, experience, and resolution, why then I can say we are the persons that shall have peace in death, joy and and life after death, and confidence and glory, and eternal happiness in the day of judgment; we are they that shall have *an abundant entrance into the Everlasting King-*

dom of our Lord and Saviour JESUS CHRIST.

But alas, alas, Where are these noble Souls to be found? who is there almost that ingages his heart to lay hold upon God? who knows what it is to wrestle, strive, run? O how faint, dull and heavy are we? what a deal of unsutableness to God, how hard to get to duty, and how little of the heart in it; where is the man that understands what it is to act faith and love, and humility in duty, that is truly importunate, active, spiritual, and continues so for any time? how hard a thing do we find it to watch with Christ one hour, much more to keep up our watch day and night, and to be constantly upon our Guard? how few valiant Souldiers hath our Captain now? where are those resolute brave souls to be found, that quit themselves gallantly? O where's that ancient spirit that sometimes acted the children of God? do we indeed run as if a Crown were the prize? do we indeed work as if Heaven were the wages? do we in good earnest use that diligence that becomes persons that are securing their lives, souls, and an Everlasting Kingdom? O how basely do we undervalue that glory by our slightness in seeking, carelesness in securing, and folly in hazarding it? have not the best of us all a great deal of reason to cry out of our unbeliet, stupidness and atheism? is this all we do for a Kingdom? will not the men

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of the world riſe againſt us and condemn us, that they ſhould riſe up early and lie down late, and all to get a little food and rayment, or ſome poor temporal advantage? will not the wicked ſinners condemn us that take ſuch a deal of pains to enjoy their pleaſures, and gratifie their appetites and ruine themſelves? will not the poor Ants reproach us that labour ſo induſtriouſly to lay in proviſion for a time of need in Summer? O what do you mean? how lazily and unconcernedly do we manage a work of the greateſt profit, pleaſure and neceſſity? what, is the price of that great Pearl fallen? is Chriſt now worth nothing? hath Heaven loſt its excellency? can that which ſometimes could not be obtained without all diligence be now got with none at all? hath Chriſt now bated any thing of that ſpirituality, activity and vigour, that ſometimes he did require of his ſervants? can Heaven be got upon eaſier terms than he lays down in his Word? is this ſleepy luke-warm profeſſion, this cold formal praying, being in an agony? is this the contending, ſtriving, watching, labouring, that the Scripture ſpeaks of? ſure he that ſpeaks of being in labour more abundant, of mortifying the deeds of the fleſh, of walking in the ſpirit, meant another gueſs thing than our heartleſs, barren, cold duties, which we too commonly put off God and our conſcience with. O with what face can we look for ſuch glorious

things

things from God when we do so little for God? it's no wonder at all that most of us live at great uncertainties, it's no wonder that we are much in the dark, and that our fears are usually as great as our hopes: who may we thank for all this, but our lazy, trifling, careless hearts? does the Husbandman expect a good crop at Harvest without plowing or sowing? doth the Tradesman expect an estate should drop into his hands without his own industry? doth the Souldier expect to secure his life, to conquer his Enemy, to get his Commanders commendation and reward by sleeping? no more can a Professor rationally look for such great things as the peace of God, joy in the Holy Ghost, and a triumphant entrance into the City of God, without a humble, diligent, constant respect to the commands of his great Master: you cry out for want of comfort, and complain that you have not an assurance; why, let me ask you, what do you do towards the procuring of this great thing? do you pray and strive in prayer? do you watch your thoughts, affections, passions? have you any government over your spirits? do you live a life of faith? do you exercise love, zeal, meekness, patience, self-denial? do you live above the world? do you live in Heaven in your affections, designs and conversation? do you exercise your self unto godliness, and make Religion the great work of your life? do

you

you keep a conſcience void of offence towards God and all men? if not, I pray inſtead of complaining for want of comfort, complain for want of grace; cry out upon your unbelieving, lazy, treacherous worldly heart, bewail your want of love to God, your unſutableneſs to ſpiritual things, your ignorance, your atheiſm, your want of prizing of Chriſt; bemoan your unfaithfulneſs to God, your own ſoul and others; bewail your barrenneſs under all the coſt and charge of the great Husbandman, and turn your complaints into indeavours; go to the bloud of Chriſt, beg the Spirit, improve Ordinances, ſtir up your lazy hearts, and let them not be at quiet in their dull, heavy, unactive profeſſion; but it may be I may have occaſion to give a word of direction hereafter: ſo much for this uſe, *Pſal.* 4. 4. *Iſa.* 64. 7. *Jer.* 30. 21. *Cant.* 5. 3. *Jer.* 8. 6.

Uſe 4. I ſhall now come to a word of Exhortation, and that I ſhall direct firſt to Saints, and then to Sinners.

1. Is it that the diligent Saint ſhall have *an abundant entrance miniſtred unto him into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*, then let me hence put my ſelf and you that are Believers upon the greateſt diligence, activity and vigour, leſt we fall ſhort of this glorious priviledg.

Motives. 1. Conſider how frequently, how earneſtly, and with what ſolemnity it is commanded

manded by God himself. Did you never read *Prov.* 4. 5,6,7. *Get wisdom, get understanding: forget it not, neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her & she shall keep thee. Wisdom is the principal thing, therefore get wisdom: and with all thy getting, get understanding*, &c. The word *Get* is Buy in *Hebrew*; And it is as much as if the Spirit of God had said, You have now an open Market, and an excellent peniworth; buy it at any rate, it's worth your money, get it whatever it cost you, though it be prayers, tears, and strong cries, though it cost you your right hand or right eye, your beloved sin, the mortification of your dearest lust, exactest watchfulness, and self-denyal. Nay, though it cost you your estate, your liberty, your life, you can't lose by it: Whatever you neglect, neglect not the looking after this, your utmost diligence is well bestowed on such a work, the highest price is not too much for such a Pearl; if you be wise get it upon any terms in the world. Doth not our Apostle in the verses foregoing put them upon diligence; nay, all diligence, 2 *Pet.* 1.5,10. Doth not the Prophet plead with men with a great deal of earnestness about their carelesness in this great affair, *Es.* 55.2.

Wherefore do you spend your money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight it self

in fatneſs. Doth not the Lord Chriſt commend thoſe violent ones that took the Kingdom of Heaven by a ſtorm, and put us upon the ſame work; what elſe doth he mean by thoſe Precepts, John 6.27. *Labour not for the meat which periſheth, but for the meat which indureth unto everlaſting life. And ſeek firſt the Kingdom of Heaven, and the righteouſneſs thereof: and ſtrive to enter into the ſtrait gate*, Luke 13. 24.

Do not the the Apoſtles put us upon the like work; what elſe is the ſignification of thoſe words which are ſo frequent in their Writings? Running, wreſtling, contending, fighting; to what purpoſe elſe are their cautions? how many take heeds have we? how oft bid to make ſure to work out our ſalvation with fear and trembling? to take faſt hold of inſtruction? to hold out to indure to the end and overcome? how many Scriptures might I produce of this nature? and what do they all ſpeak, but the indiſpenſible duty that the command of our great Maſter layeth upon us, to uſe our utmoſt diligence in matters that concern his glory and our eternal welfare? and ſhall the Precepts of God be ſleighted? are his Commands of no authority? are his Laws of no force? Well then, if God be our Father, let us do him that honour, as well as our ſelves that kindneſs and honour to obey him: if Chriſt be indeed our Lord, Maſter, Husband, let us ſhow that we

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are his Subjects, Servants and Spouse by our ready compliance with his equal, sweet and holy commands.

2. Consider, as you have many Precepts for this duty, so you have many Presidents to excite you. All the true Servants of God are Labourers; if you could look into all the Clossets of believers, you should see them there wrestling with God upon their knees by prayer; if you could look into their hearts you might see them always in the Souldiers posture. Little doth the world think what some of them are doing in their Spirits, and what work is carried on within, while they let their hearts run up and down without controll: they see them eating and drinking, and walking and working, and they think by this they are like themselves, but they understand not what food their souls live on, what trade their souls drive, what pains their souls take for an inheritance for ever. Every true Saint takes pains and works hard; and would we be called servants, and expect wages, and do little or no work; methinks the diligence of some should shame us into greater activity. What, are not our souls as precious as theirs? would not the loss of them be as sad to us as them? will not grace, peace and glory be as well worth the looking after as theirs?

O at what a pitiful rate do some that we would hope have the root of the matter in them

them live over others! how humbly, patiently, and zealously have some Saints walked? how holily did the Prophets, Apostles and Martyrs live, and was their labour lost? do we think they did too much for Heaven? dare we condemn them as too precise, too careful to please God and secure Heaven? do not we applaud their zeal, gallantry, constancy, and can we commend them without condemning our selves? was their activity, highly, lovely and honourable, and is not our neglect shameful, who do nothing like them? why should not we do as much as they? is not the obligation as great upon us as them? is not the Master the same, the Wages the same? O what do we mean that we are so sleepy, careless, slothful! did *Peter* and *Paul* pray as we do? did *David* praise and love God as we do? did the Primitive Saints hear Sermons with such unconcerned spirits as we do? do we look as if we could chearfully look into a Prison and imbrace our chains as a ornament? do we act as if we could step chearfully up a Ladder to a Gibbet, or hug a Fagot and Stake? O let's look about us, we fall exceedingly short of the Saints of former days! O where is that spirit that once breathed amongst the people of God! Come, Sirs, let's up and be doing, and the Lord be with us, we have a cloud of witnesses that is gone before us; they all served their Master faithfully while they were here, and now they

are above they do it better. O now how bravely do they warble out the praiſes of the moſt High! how warm are their hearts! how lively, chearful and conſtant! O what brave ſervants hath God above! O that there were ſome proportion between our ſervices here and theirs above! O that we were more naturalized to Divine Imployments! O that the Commands of God were our pleaſure! O that God would help, warm, and quicken our graces, that we may do his will upon earth as it is done by Saints and Angels in Heaven! and if ſuch examples be too high, and beyond our view and obſervation, may we not learn ſomething of our fellow creatures here below? doth not God ſend us dull Scholars to Scool to the Fowls, Beaſts, Inſects, *Prov. 6. 6*, 11. *Go to the Ant thou ſluggard, conſider her ways, and be wiſe, which having no guide, overſeer or ruler, provideth her meat in the Summer, and gathereth her food in the Harveſt.* How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of ſleep? doth not the diligence of the poor Husbandman, Mechanick or Labourer greatly reproach us; nay, the Racers at the Olympick Games, the Fencers (the Apoſte alludes to ſuch) who did all for a poor Prize; their activity and curioſity may condemn us; for they did it to obtain a corruptible Crown, but we an incorruptible; they were not ſure

to

to obtain, but we may ſo run not as uncertainly, and ſo fight not as thoſe that beat the Air, 1 *Cor.* 9. 25, 26. O what a deal a do there is to get and keep a little of that which ſome call riches, whileſt the true riches are contemned; Awake, O Chriſtian, and look about thee; be as dilligent for Heaven as the earth, take as much pains for Eternal glory as men do for worldly honour, be as careful about the ſubſtance as they be about the ſhadow, and then when they are bewailing their folly, thou wilt be enjoying the fruit of thy labour, and hopes unſpeakable happineſs; and if all theſe examples ſignifie little if ſet on Earth, and Heaven be not regarded; then turn thine Eye and look down on the diligence of hell; doſt thou not ſee what pains the Devil takes to deceive, tempt and ruine thee and others? and will not this continually ingage thee to watchfulneſs? doſt thou never obſerve the poor bewitched world, and deluded ſinner, what riſing early, what watching, what hazard do they run, and all for the gratifying of their luſts, and the pleaſing of the Devil, and the damnation of their own Soul? and they do not grutch their pains, nor think much of their labour, nor at preſent repent their coſt: Eye, Chriſtian, Eye; ſhall the Devil do ſo much for our ruine and we ſo little to reſiſt him, and ſave our ſelves: ſhall

ſinners think nothing too good for their Luſts, and we think every thing too good for God, ſhall they take ſo much pains for Hell, and we ſo little for Heaven. Come for ſhame, let's up and be doing, and mend our pace and work hard and be followers of them who thorow Faith and patience are Inheritors of the Promiſe. Heb. 12. 1. &c. *Heb.* 6. 12. 1 *Pet.* 5. 8 9.

3. Conſider to make you more dilligent for whom it is that you work. Doth he not deſerve well at your hands? is there any in Heaven or Earth, that you have greater reaſon to ſerve? do you never conſider what obligations you are under, who gave you your being, who ſubjected the creatures to you, who both defended and kept you all your days, is it not that God that I would have you ſerve with more activity; is a dull grumbling ſlothful ſpirit becoming one under ſuch ingagement, from whom are all thy preſent enjoyments, from whom thy future expectations? And do you think that God looks for but a little of you? Are you not called his peculiar people, and ſhould not you be zealous of good works? is not Chriſt your redeemer and was that a kindneſs to be forgot and ſleighted? O where is gratitude and ingenuity! if goodneſs can quicken Obedience, who is better to us than God? if the Maſter's eye ſigni-

ſignifie any thing, when is it off us? if his greatneſs can provoke us, who among the Sons of the mighty is comparable to him? as *Luke.* 7. 4. *Rev.* 5. 12. *Pſal.* 100. 3. *Pſa.* 36. 6. *Rev.* 5. 9.

4. Conſider the nature of the work; it's no dirty low diſhonourable ſervice that we are put upon, but that which would very well become the greateſt Princes that ever wore a Crown; his Service would enoble honour's, make Crown's glorious, and put a true worth and dignity upon that which without it is but a name, a Shadow, and worſe than nothing. What is it that the Lord our God doth require of us but to do juſtly, to love mercy, and walk humbly with our God? What doth he command, but what is an advancement of our natures, a priviledg, an honor? O that we did indeed underſtand our work aright, and then we ſhould need but few more motives to go about it. *Mic.* 68. *Titus.* 2. 14. *Ezek.* 18. 29. *Pſal.* 147. *laſt.*

5. Conſider what Wages you are like to have in this World. In keeping of his Commands there is great reward, his Work it ſelf is Wages: Oh, the ſweetneſs, peace, joy that is in hand, eſpecially if there be great Diligence and Fidelity. All that I have been ſpeaking of in the Doctrinal part, is the Fruit of ſpiritual Diligence; Juſtification, Adoption, Sanctification, are the Concomi-

tants of it; and is all this nothing? To have a title to a good Estate, and to be able to clear it, though we be not quite at age, methinks should have somewhat of Pleasure in it. Turn back, and read over again what you have read, and sit down, and consider whether there be not enough in it to put us upon doing what we do with all our might: *Psalm* 19. 11. *Prov.* 3.17. *Isai.* 32. 17. *Rom.* 14. 17.

6. Consider what Reward Diligence is like to have in another World. Who can utter the thousand thousandth part of what a Saint is worth? The Riches, Glory and Pleasures of ten thousand Worlds are all nothing to what a Believer shall enjoy, as soon as ever he is called home by his Master. But I need go no farther than my Text, read it, and ponder well every word, *The Everlasting Kingdom of our Lord and Saviour* JESUS CHRIST: Read them again and again. Do you know what the meaning of all those words is? A Kingdom! What will not some doe and venture for a Kingdom? What Thoughts, Care, Counsel, what seeking for Allies, what Promises, yea, what Rewards to them that can help get and secure it? what cost too great, what fighting, watching, diligence, is thought much of? Invincible Difficulties are levelled, unspeakable hazards overlook'd, and I will not say, sometimes the

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Damnation of a Soul is reckoned a ſmall matter if it ſtand in the way of a Crown and Kingdom: but I tell you, nay God tells you, that theſe Kingdoms below are poor things to that above. All the Crowns and Scepters and Jewels of all the Monarchs under Heaven laid together, are but a heap of Rubbiſh compared to that Kingdom. Kingdoms have their bounds, and the greateſt Monarchs have the Limits of their Dominion, their Glory may be eclipſed by Civil or Foreign Troubles; and a thouſand Occurrances may make that mans heart ake whoſe head is dignified with a Crown Royal; but its far otherwiſe in this Kingdom, its a Kingdom that hath no Bounds, whoſe Peace and Glory is interrupted with no Wars, Famine, Plague, Fire or Troubles: Nothing but Glory, Pleaſure, Joy, Happineſs is there, no Impurities, Diviſions, Sickneſs, nothing that offends; what Joy, Triumph, Honour is there! and every one that comes there is a King, hath his Crown. Lord, what a place is that where ſo many millions of Kings meet, bleſſed are thoſe that are advanced to that Honour, and Happy are thoſe which ſhall be advanced to that Dignity; that, that's Preferment indeed worthy praying, watching, ſtriving, fighting, venturing all for. Oh, the Glory, Riches, Priviledges of this Kingdom! How ſweet and healthful an Air is that where none ſhall ſay, I am ſick? how

delightful a place must that needs be, where are Rivers of Pleasures, and that infinite Fountain of full joy for ever more; no need of Watching, Guard, Fighting; a compleat Victory hath put an end to all these things, and what remains but the fruit of so glorious a Conquest joy, feasting, and a triumphant Jubilee? what hath the Saint then to do, but to behold the Glory of his Pallace, to view the Rarity of his City, the *New Jerusalem*, and to praise, love and injoy God in unspeakable Happiness: but, that which makes this Kingdom still more desirable, and worthy of the greatest Diligence to get and secure, is, that it is an EVERLASTING KINGDOM: here the greatest Kings, after a few years at most, in spight of Power, Art, Dignity, Policy, must themselves become Subjects to the King of Terrours and bow their necks to his Scepter, and in stead of a stately Palace, Princely Grandure and Pomp, in stead of a glorious Kingdom must lye down in darkness, dwell in the dust, and leave nothing behind them, but some poor Remembrances of their Greatness: which it may be a little time may quite deface, wear out, devour: but this is a Kingdom that hath no end, neither shall Mortality disparage the Glory of these Kings. Eternity may be written upon the Gates of their Palace, and Immortality upon the head of every King,

After

After ten millions of millions of Ages their Kingdom ſhall be as glorious as the firſt day, they took the poſſeſſion of it, their Comforts as freſh, their Bodies and Souls as ſtrong, active and lively as they were when they were firſt awakened by the Reſurrection: all that a Saint now does or ſuffers is ſhort, but all that he receives and injoys then will be eternal, his life eternal life, his joy everlaſting joy, his Inheritance an eternal Inheritance, his Kingdom, Crown, Glory all eternal; and is not all this worth uſing all Diligence for? Shall I, can I ſay more ſtill to quicken Induſtry? It is the Kingdom of our Lord and Saviour Jeſus Chriſt: There we ſhall have his bleſſed Company which makes Heaven more glorious, than elſe it would be, there we ſhall ſee his face, have his embraces, lye in his boſom, and be joint heirs with him for ever. Oh, What would not ſome give to ſee as little of Chriſt here, as *James* and *John* did; but, Oh, what a ſight will that be to ſee him face to face that is infinitely more glorious than all created Excellencies! But here I am at a ſtand —— Let Faith and Meditation go on ſtill till the Soul is in an Extacy of Admiration and Affection: as for words they are infinitely ſhort of the nature of the thing —— And what ſaiſt thou now, O weary Labourer, Doſt thou not find a new Life to animate thy Soul? Don't thy heart

begin to burn? Is not all this like oyl to make the wheels run more ſwiftly? Canſt thou ſtill be luke-warm and indifferent? Is there any room left for Sloth ſtill? What doſt make nothing of *Chriſt*, *Saviour*, *Kingdom*, *Eternity?* Have all theſe words of Weight loſt their Significancy? Once more Awake for ſhame, and mend thy pace; this ſlow walk diſparages your Faith, your Chriſt, your Kingdom. If all this will not prevail with us to make more haſte, What will? Lift up thine Eyes and look before thee; remember where you are: Is not this the Vineyard, and what, ſhall we loiter there? Is not this the Market-place, and ſhall we idle there? And if ſuch kind of Motives have loſt their Efficacy, Conſider the Shortneſs of your Time, the Greatneſs of your Work, the many Hindrances that you may meet with, and the unſpeakable Danger of Sleeping when ſuch an Enemy as is at your gates: And if yet thou remain ſluggiſh, read that one Scripture, *Matth.* 25. 26---30. *Thou wicked and ſlothful Servant,——Thou oughteſt to have put out my Money to the Exchangers; and then at my coming, I ſhould have received mine own with Uſury. Take therefore the Talent from him, and give it unto him that hath ten Talents. For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not, ſhall be taken away even that which he hath. And caſt ye the unprofitable*

profitable ſervant into outer Darkneſs, there ſhall be weeping and gnaſhing of teeth : Dan. 12. 2. 2 Theſſ. 2. 16. Pſalm 133. 3. Pſal. 16. 11.

And what ſaiſt thou now, O my Soul, will this dull doing ſerve the turn ſtill? have the Precepts of God no Authority? have ſo many Examples and Preſidents no Influence? can you poſſibly over-doe where the Relation is ſo near, and the Obligation ſo deep? doth not the Work commend it ſelf? doth it not bring Wages along with it? Is a Kingdom worth nothing? Is Eternity ſhort? and are CHRIST and JESUS words of no great Power? Who now can find in his heart to be ſo unkind to God, and cruel to himſelf as to be ſluggiſh ſtill? Give me leave to expoſtulate the Caſe a little with thee, O my Soul, for I cannot be ſatisfied, I won't let thee be at quiet till the matter be mended. Believers ſhall I ſpeak one word more and reaſon the cauſe with you; hath not the Lord opened your eyes and given you ſome ſight of the excellency and reality of inviſibles, hath he not given you your ſpiritual ſenſes, was there not a time that you could ſay he was altogether lovely? how ſweet once were his Commands? when thou wert praying and weeping, and wreſtling, and Chriſt came and wiped thine eyes, and kiſſed thee, and gave thee

his

his bleſſing, was it not pleaſant? were thoſe duties loſt? was that labour in vain? art thou now half in the mind that all was but a fancy? what could the Atheiſts ſay worſe? what can gratifie the Devil more? what more provoking to your deareſt friend? didſt thou not then make thy boaſt and tell what God had done for thy Soul, and invite others to taſt and ſee, and was that Feaſt but a dream? O for ſhame belie not infinite goodneſs, is this your thanks for ſo unſpeakable a gift? doth not the trifling in the things of God blaſpheme him before the whole world, and as it were tell them that you can't tell, Whether Heaven be not a ſhadow, Or Chriſt a Maſter worth ſerving, and Religion, an Employment worth engaging in with all ones Soul? I pray how do you think they conſtrue the Formality and Sloth, but thus? Sure there is no great matter in thoſe things that Miniſters talk ſo much of, Chriſt, Heaven, Holineſs; for if there were one would think that they which pretended to them ſhould purſue matters of ſuch conſequence with incomparably more ſerioufneſs, diligence and activity. O little do we think what wrong our laſineſs doth to the cauſe of God! O therefore for Gods ſake, for your ſouls ſake, for the ſake of the poor World, who are in hazard of being hardned in their ſins by it;

let's

let's ſtir up our ſelves, and fall to our great work like Men and Women that are under the deep impreſſions of the Reality, Glory, Eternity, and nearneſs of that inviſible Eſtate, and that ſeeing ſuch a thing is attainable can't take up with any thing below *an abundant Entrance into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.* This is all I ſhall ſay at preſent with relation to the firſt part of the exhortation which was directed to the People of God.

2. I come now to addreſs my ſelf to the poor mad world that are buſie indeed; but what is it about, but in ruining themſelves, that are diligent indeed, but it is in the ſervice of a hard Maſter, that take a great deal of pains, but it is to little purpoſe, except diſhonouring of God, and damning of their own and others Souls be to any good purpoſe unto you. O ye ſimple ones it is to you that the mighty Jehovah hath ſent me, to you, I muſt cry, and you I muſt once more warn to flee from the wrath to come. Hold, ſinner, hold why driveſt thou on ſo furiouſly, whither are you going ſo haſtily, what is it you ſpend your time, your thought and money upon, what wages are you like to have for ſuch work; will this ſwearing, Curſing, Whoring, indeed end in Everlaſting

lasting Happiness? is that way ye are running in, the way to Heaven? is it not the way to Death, Misery, and Hell? Before you step one step further, in the name of God, I charge you to stand; be well advised what you do; as the Lord liveth you are a dead man if you go on in that road: all that have gone on in it have dearly repented. But behold I shew you a more excellent way, and my Soul for yours, if you keep in that way if you do not come safe to your journeys end, and sup nobly at night, and sleep soft, and quietly till the morning. What say you, will you take my counsel, or rather Christs advice? you are hard at work, I would now have you work, that it may be worth the while; I would have you take pains for considerable gains; I would have you labour for such wages as may maintain you comfortably; have you not heard and read, what the diligent and Faithful Servant shall have, that works with all his might in Gods vineyard? his penny will be worth all the pounds that the rich worldling doth so greedily seek; his pay will be in such Coin as hath worth and weight in it, and will go Currant in another World; his reward will be an Everlasting Crown of Glory. And what do you say to this, poor deluded sinner? is there any thing in sin better than a Kingdom

dom; can Satan give such an inheritance as Heaven; can he bestow a Crown of glory upon his Servant? what do you think of all that hath been said? dare you stand forth and say that it's a fancy, a cheat a lie? Speak man and shew your self a man in what you say, and not a stark fool, a bruit, a mad man; if you are well in your wits, I fear not a fair debate. If truth it self may be credited, I doubt not but I shall have your assent, and consent to what I have and shall say; come sinner, stand forth I say and answer. Dost thou believe that there is a God? is not this God infinitely good, holy and true? do you indeed believe this? well, and do you believe that his word shall be made good to a tittle? that his Commands are just? that there is a necessity of obeying them? that all his Promises shall be fulfilled, and that his Threatnings must have execution? Do you give your hearty assent to all this? what, and go on still, or sit down without fear and trembling? why man what dost mean? art contented to be damned? art willing to dwell with everlasting burnings? or is an eternity of Glory a light matter? is it Wisdom, Reason to prefer Dung before Jewels, Misery before Happiness, Hell before Heaven? Dare you stand by it and owne it before God and Angels, When you see the Saints Crowns and the Sinners Chains, Prison, flames, that the sinners

choice

choice is best, and Satans service better than Christs? whatsoever you think now I know what note you will then be in. O how wilt thou wish in vain; Oh that you had but took as much pains for Heaven as you did for Hell; O that you were but in the case that those glorious ones are in; how will you bless them, and in spight of your heart judg them wise, and your self a fool! and will venture still? come sinner for Gods sake, for thy Souls sake turn spedily, and use as much diligence to save thy Soul, as thou didst before to damn it, and for all this thou maist be of that happy number: what is there in Sin, and Satan, and Hell, that thou shouldst be so fond of them, and venture so hard, and be at such cost and pains for them? Speak man, What hast thou to say in the praise of Sin, that thou dost so affectionately cleave to it, as if it were thy Life, thy Joy, thy Heaven? What hast thou to speak for the honour of thy Master the Devil, that thou serveſt him so faithfully, diligently, constantly? I am perswaded thou hast not one word to say; and I am sure thou hast no Reason in the World on thy side, and I am as confident all that thou wilt get by them at last will be shame and sorrow. Well, now are you of the same mind still, or will you change your Master and Imployment, and with all your

your might ſerve the Lord? What do you ſay, will you or no? Have you any thing to object againſt him or his Service? What harm would Religion, in its Power, do you? What is there in Godlineſs that makes you ſo much afraid of cloſing with it? Which of all Gods Commands are unreaſonable? What doth he require of thee but what is infinitely for thy Profit? Is there any thing in Holineſs that a wiſe man need be afraid of? Is to love the Lord our God with all our heart and Soul, and our Neighbour as our ſelf, ſo diſmall a thing? Is a life of Purity, and Joy, and Communion with God ſo tedious a thing that one had better venture upon eternal Flames than ſuch a Life? Once more I come to know what your Reſolution is in this matter, and to perſwade you, if poſſible, in ſtead of being diligent for nothing, to be ſo for ſomething. And that I may prevail, I ſhall lay before you theſe following conſiderations briefly.

1. Conſider, ſinner, of what vaſt Concern this matter is that I am dealing with you about; Were it a ſmall thing, I ſhould more contentedly bear a Denial, but it is a Buſineſs of the greateſt Importance in the world; It is your life, the life of your Soul, it's an Inheritance, a Kingdom, your Comfort, Honour, Intereſt, every thing; I ſay again, it is your All: and what would not a man in his wits do to get and ſecure All: ſuch

ſuch an ALL as all the Glory of the World is but Dung to it; a glorious and eternal Happineſs: Oh that you did but know what a Propoſal I make! Oh, that you did indeed believe, and then I ſhould not need to queſtion but that I might ſpare urging of more motives to ingage your heart and Soul in diligent ſerving of God and ſecuring you Soul.

2. Conſider, to how little Advantage you labour till you in good Earneſt ſet about this Work. Your Time, Pains and coſt is loſt; till then your Gettings are inconſiderable. Suppoſe that (which I believe none but a mad-man expects) you could gain the whole world, and if you looſe your Soul can you brag of your bargain. Conſider man whether it be worth the while to riſe up early, and lie down late, and fill ones Head and Heart with care, and all for a ſhadow, and that which profits not; when if that pains, and thoſe thoughts, if rightly expended, might bring in a vaſt Income upon which you might live bravely for ever. O be not ſo hafty to run after a Butter-flie, ſo eager in the purſuit of vanity, ſo diligent about that which will return to no account, whilſt Chriſt, Heaven, and Glory may be had with a great deal leſs trouble.

3. Conſider what others have got by their diligence. Inquire of any of all the

the Saints and ask them whether praying hearing, receiving the Sacrament, loving God, believing, hoping, nay watching, denying themselves, enduring of affliction bearing of Crosses hath not been more profitable to them than the pleasures of Sin? (which sometimes they also were such fools as to be taken with) ask *David* whether his serving of God, or his Crown brought him in the greater revenue? and he will soon answer you, that the light of God's Countenance is better than Mountains of Gold and Silver, than Rivers of Wine and Oil, than the greatest encrease of Corn. Time would fail me to mention *Enoch*, *Noah*, *Elijah*, *Daniel Ezekiel*, *Paul*, and Millions more, what Joys, Pleasure, honours intimacy with God here and eternal happiness, hereafter.

4. Consider what Arguments, what Intreaties, what importunities we use in perswading you, I beseech you in Christs stead, take fast hold of Wisdom, come into Christ's Vineyard, Oh, why stand you here all the day idle? I might add many more motives: Oh, consider who it is for whom I would have you work, its the God that needs you, and can and will make you happy if you will serve him faithfully, its for Christ that redeemed you and will give you a Crown of life, if you diligently follow him till

death, its for your own Soul. Oh, consider what great offers are made you and what dreadful Damages you will sustain if you do not speedily comply. Now God is willing to accept of you for his Servant, and Child, and promiseth Life and Heaven for your reward; time is short, it will quickly be too late: the greatest diligence is little enough, what you do, do quickly and do it with all your might: So you also may have an abundant Entrance, &c.

I shall conclude all with a word of direction to all, what they should do to get this Diligence and an *abundant Entrance into the Everlasting Kingdom of our Lord and Saviour Jesus Christ.*

Directions.

1. Put away from you whatsoever may hinder your Diligence, Darken your Evidences and make the thoughts of God, Death and Judgment, dismal to you; be sure you cast of your works of darkness, let not one Sin be entertained in your heart with love and liking, take heed of a secret beloved sin, beware of Unbelief; take heed of being pleased too much with the World and carnal delights; dread Sensuality, a wicked Company, Sleightness and Formality in Duty: have a care of letting fall your watch, and wilful Lazines, and putting the matters of your Soul to the ven-

ture:

ture: there is no running with fetters; and, no working in chains and ſhackles, no coming to this Joy except theſe hinderances be removed, never except to come triumphantly to Heaven except this direction be obſerved. Nay a ruſh for all your peace, joy and hopes if you do not take this courſe. *Heb.* 12. 1. *Iſa.* 55. 7. *Iſ.* 1. 16, 18.

2. Be ſure the firſt and grand work be well laid in deep Humility, ſound Converſion, and a Heart-change; if the Will be really turned from Sin to God, and, your heart in good earneſt ſet for him, its a mighty Help to quicken Diligence. What will ſuch a man think much of? what pains will he be at in ſearching his heart, in ſearching the Scriptures, and in comparing himſelf with the Rule? Oh ſearch and try your ſelf, and do it with Fear and Jealouſie, remember how deceitful your Heart is, beg of God to try you, and let this be one of your conſtant Petitions, Let my heart be ſound in thy Statutes, that I may never be aſhamed. Do not eaſily take it, for granted, that you are converted, beg, beg ſome faithful Miniſter to ſearch you to the quick, and remember a godly Jealouſie doth always become you, and that the moſt Confident are ſeldom right. *Acts* 3. 19. & 2. 37. *Pſal.* 119. 80. *Mat.* 7. 24.

3. Be much looking to Christ and the Promises; improve Christ in all his Offices and Relations: Let his Life make you more humble, meek, self-denying, obedient, zealous, lively and spiritual; Let his Death kill sin, and let his Resurrection raise your Affections, and set your heart on Heaven where Christ dwells; urge his Promise, whereby he hath ingaged to be with his to the end of the World, and to give you his Peace: Remember the Word upon which he hath made you to trust; a sound Faith in Christ and the Promises would bring in Strength and Consolation: if we lived more upon Christ and less upon our selves, more upon the Promises and less upon Sense, we might have other kind of Comforts in Life and Death than most have: *Hebr.* 12.2. *John* 14. 27. *Rom.* 15. 13.

4. Be earnest for the Spirit: If you ask more of it, and with more Importunity, you should have no Denial, you have Christs Advice to incourage your endeavours and Hopes: It is by the Spirit the Soul is set at Liberty, it's by the Spirit that we mortifie the deeds of the Flesh, 'tis the Spirit that fills us with sighings and groanings unutterable; it's that which fills us with Joy, unspeakable and full of Glory. The Fruit of the Spirit is Joy and Peace: Oh, quench

not

not the Spirit, but be most earnest in your Prayers for it. *Gal.* 5. 22. *Rom.* 8. 26.

5. Let not a day pass without serious communing with your own hearts; inquire of your Soor Soul whether there be any thing of the acting of Grace in Duty, any thing of Faith, Love, Humility, Zeal; what answer you have of Prayer, what of God you injoy in all Ordinances; in all Companies inquire what progress you make Heaven-wards, and what declinings and backslidings you are guilty of, and do not bear with your hearts when they begin to be dull, indifferent and formal; and adore Divine Goodness if you feel any fresh gales and spiritual incomes; be sure you give the Glory of all to Grace and think still of your self as a poor unprofitable Servant. *Psal.* 4. 4. 2 *Cor.* 13. 5. *Jer.* 8. 6. *Psal.* 119. 59, 60.

6. Improve all Ordinances, Providences and Societies for the quickning of your Grace, the raising your Experiences, and bringing you nearer to God. There is a Divine Art and Skill, if we could learn it, of turning every thing into Gold, and making our selves richer by losses, stronger by weakness, healthful by sickness, and making every gale to fill our sails, and bring us nearer to our Harbour.

Prov. 10. 29. *Pſal.* 25. 10. *Rom.* 8. 28. *Iſa.* 40. 31.

7. Maintain a conſtant, holy Care and Solicitouſneſs about your Soul; and remember that to ſerve God and ſave your Soul is your Buſineſs, and that all other things are little or nothing, but as they have reſpect to this. Oh, Stir up your ſelves with all your might in all Duties, and count it a madneſs to be careleſs and ſlight in any thing that concerns God and your Souls; do what you can poſſibly to ſhake your Sloth off, do all with your might which relateth directly to God, and your Eternal State. *Pſalm* 119. 5. *Mat.* 6. 33.

8. Meditate upon the Eye of God, the excellency and reality of Inviſibles; is it poſſible to be dull and idle in preſence of ſuch a Maſter as we ſerve? What made *Enoch*, *Noah*, *Abraham*, *David* to live at ſuch a rate as they did? Did not Faith quicken their Obedience, and make unſeen things preſent, did not that ſhew them the Glory, and aſſure them of nearneſs and propriety? Oh, let us look to the things that are not ſeen, and leſs to the things that are ſeen, and then we ſhall quickly be of *Pauls* mind to prefer Heaven before Earth, and ever long to be diſſolved, that we may be with Chriſt.

9. Look

9. Look oft into the Scriptures, and dwel upon the Truths that are there. What pretious Promiſes are there, who can believe them, and be ſlothful in God's Service? you may with Joy draw water out of theſe Wells of Conſolation: *Rom.* 15.4. *Pſalm* 119.14, 15, 16, &c. *Pſal.* 19. 10.

10. Think much of the Grave, Judgment, and Eternity: and in thus doing, you may be quickned in Duty, filled with Experience, and at laſt come to this bleſſed Priviledge, to have *an abundant Entrance into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

Oh, that none of us might now take up with a lazy Profeſſion, but labour with all our might, to arive to this bleſſed pitch, to live humbly, holily, honorably, and to dye triumphantly!

THE END.

An Account of ſome of the Death-bed Experiences of Mris. *B*---.

MRis. *B* —— not long before her laſt ſickneſs was under ſeveral hurries and temptations by ſome of a different judgment, which the Lord was in ſome meaſure pleaſed to help me to remove; and no ſooner was ſhe under ſome compoſure in ſpirit but the Lord was pleaſed to viſit her with a ſeavour, in which he did to admiration manifeſt himſelf to her. Which I wrote down from her own mouth when I came to viſit her.

The firſt time that I came to obſerve any thing extraordinary in her ſickneſs ſhe cried out with holy admiration at Gods Condeſcention to her, and ſaid, I am like little *Zachæus* that have been climing and looking after Chriſt, and longing to

to ſee him, and he hath looked upon me, and come to my houſe, and feaſted me, I have ſupped with him, and he with me and his banner over me was love, how ſweet are his flaggons of love! I have found that his promiſes are all true and unſpeakably ſweet: he hath not ſaid to the ſeed of *Jacob* ſeek my face in vain: upon him will I wait; I am but a blaſt, a nothing, and yet I have found the truth of his love to my Soul, and now I know I ſhall live for ever. I have done my Work, I have fought the good fight, henceforth there remains for me a Crown incorruptible that fadeth not away. Satan deſired to ſift me, but Chriſt hath prayed for me. If I had not had Chriſt to fly to, and help me now, I had been in a ſad condition indeed: But bleſſed be free Grace, I know, Chriſt loves me dearly, and I love him dearly, but he loves moſt; as long as I have lain here, Chriſt hath not been abſent from me one moment, and if he ſeemed to withdraw, it was but a very little, and to ſee how I did value his love and could bear his abſence.

Then one ſpeaking concerning the priviledges of the Elect; ſhe ſaid,

O how bleſſed are the Citizens of Zion, but I can't tell how to lift up my heart in the praiſes of the King of Zion as I would, when I come to the new Jeruſalem I ſhall

do

do it better; the people of God will then wonder that Chriſt ſhould do ſo much for them, when they were ſo poor, and deſerved ſo little. Oh admired be his Glory! how doth he now draw me with his goodneſs! I had thought a low place good enough, and too good for me, but God hath provided a high place for me but what it is I can't tell, but that I ſhall have it I am ſure. I am in ſuch a Condition now, that I can't ſay as the Pſalmiſt, Oh *ſpare me that I may recover a little ſtrength*, but Oh take me, as ſoon as thou wilt, for thou haſt ſtrengthened me with ſtrength in my Soul: *I know that my Redeemer liveth.* Oh, that all of you that are preſent did but feel what I now through infinite Mercy feel! then ſhe particularly prayed for me, that God would mightily, owne and incourage me, and then ſhe ſaid none of your Enemies ſhall proſper. Oh, the refreſhings! Oh, the refreſhings that I now feel, I can't challenge Chriſt, but that he hath been Maſter, Father, Husband unto me; and indeed what hath not Chriſt been to my Soul? he condeſcended to furniſh the room of my heart for his own delight, and mine too. ---

I then ſpoke more largely of the excellency of Chriſt to her and of the glory of that invincible World that ſhe was going to, at which ſhe cried out, Oh, I would not have Chriſt to ſeek now for a World; if I had

had my work now to do, I should have been trembling instead of rejoicing and praising God: God hath made this bed easie to me, he hath not left nor forsaken me, if Death stands here, Christ stands there, and so long I care not, Death hath now lost his sting. Oh, how doth the love of Christ satisfie me every morning! Oh, that sweet Sentence, how it rings in my ears, *Come ye blessed of my Father.* This sentence was oft in her mouth with a holy triumph; Oh, how ready is Christ to pity poor Creatures.

I told her that the Lord had given her that white stone, and in that a new name written, which none knew but they that had it. She soon burst out this, I would not now give one farthing for a whole World, unseen things appear real and great, and these lower things are now nothing.

So gracious is the Lord to me that he doth not suffer Satan so much as to tempt me now, he is quite chained up; I was sometimes afraid lest when the bridegroom came I should not be ready, but rich Grace hath blown away my fears. I can through Mercy, say I am ready, Come now Lord as soon as thou will, my work is done. He will keep them in perfect peace whose hearts are stayed upon him, Oh, how rich am I, There is not a promise in the whole Bible but I can say is mine, Oh, blessed be free Grace, let Satan pluck and pull if he dare,

he

he ſhall never pluck me out of the arms of Chriſt, *Who ſhall ſeparate me from the love of Chriſt? Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name. he hath pardoned all my ſins, and hath loved me with an Everlaſting Love.*

After this, I prayed with her, but in and after Duty ſhe ſeem'd to be in the very Suburbs of Heaven, and immediately cried out, Oh, how do I long! Oh, how do I long to be with Jeſus! *In my Fathers Houſe are many Manſions:* Oh, Chriſt hath prepared a place for me; and it is but yet a little while, and he will come and fetch me, *Amen, Even ſo come, Lord JESUS.* He makes no tarrying, I will wait his Leiſure, he comes, he is never abſent from me, he ſtands by me, and ſmiles upon me, and maketh me ſo long to dye; I can't tell what to do, I do ſo long to be in his Arms! Lord, come, Dear Lord, come as ſoon as thou wilt, I am ready: Oh, come, Lord, and ſhew thy ſelf to thy poor Saints, quicken their Graces, Oh, that they may be ſteady, and be ſtill preſſing on to the Mark of High Calling: ---- my dear Redeemer loves me, and ſpeaks a good word for me, and for every one that layeth hold upon him. *He loveth us firſt.*---- Lord, Give thy Love to every one here, and let none of theſe that come to ſee me, miſs of Heaven.

Bleſs

Bleſs the Children of thy poor Handmaid, and give them thy Grace, and keep them as thou haſt kept their poor Mother. Thou haſt bid me, *Delight my ſelf in the Lord*, and thou haſt ſaid, *I ſhall have the deſires of my heart*: I do delight in thee, O Lord, and what do I deſire more than to pleaſe thee, to injoy thee, and to leave thee for a Father and Portion for my Children? ------ I have him whom my Soul loves, whom my Soul delights in. My dear Friends, now Chriſt is preaching to you (by poor me) the Sweetneſs and Excellency that is in himſelf; Oh who that knows Chriſt, can live without him? Sirs, Is not ſpeaking experimentally and feelingly of Chriſt ſweet? ----- Sure I have not long to be here.

Then ſpeaking to one of her Children, ſhe ſaid, the Lord give thee a double Portion of his Grace. ----- Oh, Chriſt, he is altogether lovely, he is ſo lovely, that I can't ſufficiently ſet forth my Well-beloved: *My Beloved is mine, and I am his.* I know God will be a Father to my Children, I reſt in the Faith of it: Oh that my Children may not have their work to do when they are in this Condition! Oh, who knows what a terrible thing it is to dye without a Chriſt: but it is ſweet to go to Jeſus; and if it be ſo ſweet to injoy Chriſt, how bitter muſt it be

be to want him? Oh, how do I long to *be diſſolved, and to be with Chriſt?*

Then ſhe prayed again excellently well for me, and for my ſpecial Preſervation in particular: and after Prayer, ſhe ſaid, I have a Grant, I know it ſhall not go ill with you; *The Rod of the Wicked ſhall not always reſt upon the back of the Righteous.* Yea, ſhe appointed me a Text to Preach upon at her Funeral, *Pſal.* 27. 13. Being asked whether ſhe would have ſome of a Cordial? ſhe anſwered no, no, away with your Cordials, Jeſus Chriſt is now my only Cordial O how do I long to be in his preſence, *In his Preſence is fulneſs of Joy, at his right hand are Pleaſures for ever more. How amiable are thy tabernacles, how pleaſant is thy dwelling Place, O Lord of Hoſts to me?* no tongue can diſcloſe what I feel. I can ſay, *Eye hath not ſeen, neither hath ear heard, nor can it enter into the heart of man to conceive what Chriſt hath* bought for me, *laid up for me,* given to me. All this while ſhe lay ſmiling and triumphing like one that was more than a conquerer through Chriſt, that did ſtrengthen her, and after a while ſhe turned to me and ſaid. O Sir, I am one of thoſe that you ſhall not be aſhamed of in the day of Judgment, the Lord hath made you a happy Inſtrument to my poor Soul, then ſhe quoted many ſweet and precious Promiſes ſuch as that, *Come unto me ye that are*

weary

weary and heavy laden and I will give you rest. &c. Oh, what a Pattern is this? all is mine, and Christ is mine, and I am his, Life and Death all is mine; but all is free Grace, none of all this is from any excellency in me more than another, all is pure Grace; all's from Christ, I have given away all to Christ, I have referred all to Christ, and he hath done all things well for me. ----- While I lie here my Soul is panting after Christ, but shortly my body shall be at rest from all these pains, but my Soul shall be in better Rest.

Some did interupt her in her talking, and desired that she would let others speak or compose her self to rest. She answered if I talked idly, you might hinder, but when I speak what my heart is full of, why should you hinder me from praising my God, and speaking of the Faithfulness and Sweetness of Christ?

Her sight was now taken away, and her face seemed somewhat swelled with pain, yet she did not complain in the least of her pain, but said, It is true, I have not now any great comeliness but yet Christ loves me, and I shall be as white as snow when my Bridegroom presents me to his Father, a a while after her nurse gave her something to drink, after which she said, I shall shortly drink it new in my Fathers Kingdom.

One

one of Christs cordials is worth a thousand of these.

One that was by said, ah thirsty Soul, when she drank, but said she, Christ hath poured water upon my dry and thirsty land, and floods upon my wilderness: if a Doctor should come now to me, and say, What, would you live? I would say, I had rather immediately go to Christ. I would give all the praise that I am able to the Lord for his wonderful kindnesses to me. I have begg'd many a time, and often, that nothing might satisfie me but a Christ, and that I might not be contented till I had a fulness in Christ, and now I can say Christ hath answered me; I am satisfied with his love; the desires of the Faithful shall be granted. I have laid hold upon the Lord, like a Lion: I have boldly fed upon Christ. and I am now like a Giant refreshed with new wine. He saith, Ask, and you shall have, and I am sure I have found him as good as his Word. No Soul seeks but he finds, if they will continue seeking; no Soul knocks, but Christ is ready to come and open, if they do not bolt him out.

One came to see her when her sight was dim or left, and she said to her, I should be glad to see you, but I am contented, I see better things, being in great pain and removed, she said, I am now in the red Sea, and the Wilderness, but I shall quickly be in

the land of Canaan: then ſhe ſpeak to ſome that were about her, and exhorted them to begin their work as ſoon as they could, and follow after Chriſt, though there be a little trouble for a while, yet follow him ſtill, *his paths will be pleaſantneſs, and his ways peace.* If there be any thing in the ways of Chriſt that is uneaſie, he will ſhortly remove that; Chriſt hath me under his ſweet wings: O that the black cypreſs were over me, Oh, that I were at Reſt! but be patient, O my Soul, it is but a moment.

Then ſhe prayed again for all the Church that ſhe ſtood related to, that God would bring them all triumphing to Glory. Oh, friends, ſaid ſhe, Look well to the inward part, ſearch every corner; and when ſhe perceived ſome to be weeping about her, ſhe ſaid, Oh, weep not for me, for I rejoice and Chriſt rejoiceth in me, weep for your ſelves. Oh Sirs, begin betimes, there is God's early, and mans; Gods is preſently, mans is at Death, or in Old Age, or Diſtreſs; Oh, ſeek God now preſently, and take his from me, Begin with God, and he will ...l with you——— The Lord hath had reſpect unto the low eſtate of his handmaid, therefore my Soul doth and ſhall magnifie him for ever.

One ſaid, That it was but a little while, and

and ſhe ſhould be at Reſt, ſhe ſaid, Oh, come Lord Jeſus, if it were now, I care not: come Lord, bring Death; Oh, that I could ſee Death a coming! Chriſt is mine, and I am his, Come now, Death, and do thy work: *My beloved is the chiefeſt of ten thouſand!* Oh, he is ſo lovely! Oh, I ſee his lovely Face by Faith, Oh, how he ſmiles! Oh, my dear Saviour!

Oh, my dear Friends, methinks you ſhould beg of God to take me, now you ſee me thus tranſported with his Love. Oh, what a bleſſed ſaying do I hear, *Come, thou bleſſed of my Father!* Oh, the bleſſed which are in the other World, they make Chriſt himſelf glad to ſee them, he rejoyceth over them! Friends, my breath is even gone, I can't talk any more now.

But by and by ſhe began again; and ſaid, But why ſhould I not lay out my largeſt penny whilſt I have it to ſpend ------? The Lord ſtrengthen all your Graces; and it being the Saturday before the Sacrament, ſhe ſaid, The Lord be with his Gueſts to morrow, and make them welcome at his Table, the Lord walk among them, and dwell in the midſt of them: ---I was afraid I was a Hypocrite, but I know I am not, I am now growing ſtronger and ſtronger, and ſo I ſhall do till I am perfect in Chriſt. *Bleſs the Lord, O my Soul, and all that is*

within me, bleſs his holy Name. I ſhall praiſe him now, as long as I have a being. And it being late, and we being about to depart, ſhe ſaid, Oh, what a bleſſed meeting ſhall we ſhortly have, how ſhall we rejoyce and praiſe God together!

Upon the Lords day ſhe continued in an admirable Frame, more and more bleſſing and praiſing of God: Oh, that I had but breath to praiſe him; after I had prayed with her, the Lord was pleaſed to give her a little more breath, and ſhe quickly ſpent it for him. And, Oh, at what a rate did ſhe praiſe the Lord! her joys increaſed wonderfully; and then ſhe ſaid, Oh, how I long to dye, but yet, I will patiently ſubmit to life.

Upon Munday ſhe began to be in greater pains than ordinary, and then ſhe beg'd that the Lord would give her Faith and Patience, but the Will of the Lord be done: Oh, what a caſe were I in, if my work were now to do? Satan, ſaith ſhe, would this day have tempted me to Impatience, but the Lord did rebuke him and ſtrengthen me.

Upon Tueſday ſhe was exceeding weak, and when her Speech began to fail her, ſhe ſaid my heart is as full as it can hold, though I can't now ſpeak it ſo well: God hath ſtrengthned me, or elſe I could not lye thus.

God

God is good ſtill, the Lord doth condeſcend to my Senſes, and deals familiarly with his poor Handmaid, I live not now by Faith ſo much as by Senſe.

Being asked how ſhe did, ſhe anſwered, God is good ſtill, All is mine: Then ſhe diſowned her own righteouſneſs, and attributed all to free-Grace: Then ſhe ſaid to me, All the Promiſes are mine, and you have helped me to lay a good claim to them.

Being asked again, How ſhe did? She anſwered, I am in great Pain, (and then Death was upon her) but I am willing to lye in this Pain, if it were a twelve month, nay, as long as the Lord will, ſo he do but ſtill continue theſe unſpeakable Joys: and theſe were the laſt words ſhe ſpake in my hearing.

But after I left her, ſhe continued in the ſame Frame till between eleven and twelve a clock at night, and then ſhe judged that ſhe heard Sweet Muſick, and could not be ſatisfied, but that I muſt be ſent for to hear that Melody; but before I could come to her ſhe was joyned in the glorious Conſort above.

HALLELUJAH.